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THE

ARAISH-I-MAHFIL;

OR,

THE ORNAMENT

OF

THE ASSEMBLY,

LITERALLY TRANSLATED FROM THE OORDOO

BY

50967

MAJOR HENRY COURT,

LIEUTENANT, GENERAL LIST, BENGAL CAVALRY,

AND

OFFICIATING PERSONAL INTERPRETER TO HIS EXCELLENCY THE COMMANDER-IN-CHIEF, INDIA.

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TO

HIS EXCELLENCY

THE RIGHT HONORABLE

RICHARD SOUTHWELL BOURKE,

EARL OF MAYO,

VISCOUNT MAYO OF MONYCROWER,

BARON NAAS OF NAAS,

K. P.,

GRAND MASTER OF THE STAR OF INDIA,

VICEROY AND GOVERNOR-GENERAL OF INDIA,

THIS TRANSLATION

IS DEDICATED

BY SPECIAL PERMISSION

AS

A HUMBLE MARK OF RESPECT

BY

THE AUTHOR.

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PREFACE

TO THE

ENGLISH TRANSLATION.

It is with great diffidence that I present to the public this translation of the first of the three books, *viz.*, the Araish-i-Mahfil, the Nasr-i-be-Nazeer, and Selections from the Kulliyat-i-Sauda, which I have undertaken to publish. I am, however, induced to do so by the knowledge that the want of these works has long been felt by the students of the Oordoo tongue, and I trust that they may be found useful guides to the study of that language. I have devoted much time and labour to making them as thorough and careful translations as possible; and as I considered a literal rendering to be the most useful, I have sacrificed elegance of style to this object.

The Araish-i-Mahfil commences with a description of India, its seasons, fruits, animals, sciences, religious and military orders, and women; then follows a geographical account of the great divisions of the country, and it concludes with a history of the Hindoo kings to the time of its conquest by the Muhammadans. Colonel Nassau Lees, the late Secretary to the Board of Examiners at Fort William, Calcutta, in his preface to the Oordoo version, remarks, "Parts of it would be well worth translating into English;" and it is one of the books mentioned by the late Sir Henry Elliot as fit for publication. The notes are taken from various sources, or are the results of my own experience, and are principally intended for the Oordoo student in England; names of places are spelt as in the Oordoo, and words not in the original are within round brackets; in translating the poetry, I have not attempted to turn it into rhyme, as in that case I must, to a great extent, have sacrificed the literal rendering; for this reason I have also kept the words of each line distinct.

In making this translation, I have received the greatest assistance from Moonshie Ahmud-ood-Deen, of Bareilly, one of the cleverest teachers I have met in India, to whom my best acknowledgments are due. Before concluding, I must not

forget to tender my most cordial thanks to my wife, at whose suggestion and wish I commenced these translations, and without whose untiring assistance I could not possibly have found time to prepare them for the press.

M. H. COURT, LIEUT.,
Bengal Cavalry.

SIMLA, 9*th October* 1871.

THE ARAISH-I-MAHFIL,

OR

THE ORNAMENT OF THE ASSEMBLY.

PREFACE.

I AM about to sing the praises of that Creator who, after He had bestowed on all living things the rank of Stability, also gave them the robe of Existence, and adorned the state of man with the jewel of Understanding. I return thanks to that Benefactor, who has poured down on us divers kinds and sorts of blessings, and has gifted men with various faculties, befitting each limb in the body of the individual, and by means of which every rational creature can distinguish who are his friends and who his foes, and can tell the difference between what is poisonous and what is wholesome; so that he can abstain from the one and obtain benefit from the other. But chiefly do I feel grateful to Him for the sending of the Holy Prophets and the great preceptors, which is the chiefest of all His gifts and the highest of all His mercies; for by their means only have we rescued ourselves from perdition and found the road to salvation. Secondly, I thank Him for having given authority to just emperors, and the sway of command to faithful kings; so that under the shadow of their protection we may live at ease and not suffer pain from the hand of any tyrant.

DISTICHES.

If each single hair of the body possessed a hundred tongues,
Still how could man his thanks tender fully?
His existence is a matter of necessity, whereas that of man is only one of possibility:
He is everlasting, whilst the other remains but a few days in the world.
When have His favours ever been restrained?
We, then, can do nothing but acknowledge our humility.
The thought now enters my mind that I should sing the praise of the Prophet.

For there is no better subject of which I could make mention.
Muhammad* is the name of that spiritual guide,
And he is the chief of all the Prophets.

PROSE.

How great is our fortune that we belong to the religious sect which he founded, for now we have not the slightest fear about the Resurrection Day, and all terror regarding the rendering of our account has been entirely removed from our minds.

DISTICHES.

Who now need have any fear concerning *(the forgiveness of)* his sins ?
For our Prophet is the intercessor of his people.
Why should we be in the least alarmed about the fire of hell ?†
For the merciful Apostle is our protector.
And then next in rank to him amongst our chiefs is King Bu Turab ;‡
Why, then, should we have any fear regarding the day of account ?

PROSE.

How fortunate are we in our day, that we are his slaves; why then should we be harassed by difficulties, for our Lord is the bearer of our troubles; and wherefore should we be confounded by every fox-faced deceiver, for our master is Asadullah.§

DISTICHES.

He is the king of our religion and country,
And will most fully take care of us.
He always remains in communion with God,
And the successor of the Prophet is not cut off from him (as is said by some).‖
He is the occupier of the throne of the Apostles,
And no one else is fit to hold that position ;
But his sons, the eleven Imams,
Are after him the undisputed guides of our faith ;
May it be my good fortune to follow their advice,
For they are, without doubt, the beloved of God.

---

* The name Muhammad means "praiseworthy." There is a play on the word in the Oordoo which is lost in the English.

† According to the Muhammadan belief, hell consists of seven strata, each being distant from the other a journey of a thousand years, and each appropriated to a different class of sinners. Jaheem is the third uppermost of these.

‡ Bu Turab was the name of the Khaleef Ali.

§ The word "Sher-i-khuda" means "the lion of God." I have therefore put the Arabic name, which has the same meaning, and by which Ali was known. He was also called Haidar, which means a lion.

‖ I have translated the words " bila fasl" rather fully, and the passage is one difficult to understand without explanation, which I therefore give. The Suni belief is that Muhammad was succeeded by Abubakr, after whom came Umr and Usman, and then Ali : whereas the Shiyas hold that Ali succeeded Muhammad, and no one came between them : this is what is referred to in the text. It must be borne in mind that the composer expresses his views throughout the book as a Shiya. Those who believe in the four successors are also called the "Char Yari" sect; whilst the Shiyas are styled Panjtani, or believers in five persons, *viz.*, Muhammad, Fahtima, Ali, Hussun, and Hussein.

PROSE.

After this the sinner Sher Ali Jafari, poetically called Afsos,* the son of Sayud Ali Muzaffar Khan, writes thus,—"When I had "finished writing the Bagh-i-Oordoo, Mr. John Gilchrist, Professor of "Hindee [on whom may kindness always be shewn], commenced having "it printed; accordingly five hundred copies were struck off, and "reached distant places. After that, he said to me,—'Thou hast the "most perfect skill in this art, and I have been much pleased with the "style of thy writing; now, therefore, take all the books which have "been composed or translated, and rectify the errors in them, and on no "account shew partiality to any one in this matter; thou hast to find "out where they are right or wrong, and hast nothing to do with the "authors or translators themselves.' I was helpless, and could not "disobey his order; willingly or unwillingly, I set about the task, and "entirely corrected the four books [of which I gave a list in the Preface "I wrote], and I also corrected the grammar of the sentences of one or "two other works. I then relinquished this task, for the result of 'Labour "which is thrown away, and from which fault is inseparable,'† is useless; "but as it was not the habit of this worthless one to remain doing "nothing, I therefore dedicated some of my time to correcting the Kullí-"yat of the chief of poets, Mirza Rafi-oos-Sauda; but, alas! it had become "so full of mistakes, owing to the ignorance of the scribes in handling a "pen, that I could not correct it as I should have wished, and the second "copy even, which should be somewhat accurate, did not reach that "excellence it ought to have done, and there are still a few mistakes in "it here and there. When, at last, after much labour I had obtained "leisure from this task, then that most noble gentleman, the just one of "his age, Mr. Harrington [whom may good fortune always attend], formed "the idea of making a translation of the Khulassat-oot-Tawarikh, and "moreover said to me that it was the order of the Members of Council. "This humble one, accordingly, when he saw that this object was an "exigency of the time, commenced with much earnestness, writing what "was required by that gentleman in the Oordoo tongue, but did it in "the manner of a selected composition. Although it was begun in the last "year of the government of the most Honorable the Marquis of Welles-"ley, who was the most glorious of wise men, and the founder of the "Students' College [long may his shadow continue], it being then 1219 "A. H. and 1804 A. D., still the account of the Hindoo Kings was not "finished till the beginning of the administration of His Excellency Sir "George Hilero Barlow, Bart., Governor-General, who was related to the "King of Heaven *(so great was he)*, and was a Plato in understanding, "an Aristotle in wisdom, the bravest of the brave, and the chief of chiefs "[long may his power continue].‡ It was then 1805 A. D. and 1220 "A. H., and I trust, by the kindness of the benevolent Deity and the "Lord, who requires no help, that the history of the Muhammadan

* Each poet has a Takhallas, or poetical name, by which he is distinguished; our friend Sher Ali was called Afsos, or "sorrow," because he wrote in such a mournful style.

† "Mihnat barbād gunah lazim" is a proverb, and means that where labour is thrown away, there some fault necessarily attaches.

‡ These epithets are very fine sounding, and in the usual complimentary Persian style.

"Emperors will also soon be finished in the same style; so that "there may remain some memento of this ignoramus in the "library of the world, and much advantage may be bestowed on the "students of the Oordoo tongue. I have called this book 'The Araish-"i-Mahfil' (*i. e.*, the Ornament of the Assembly), for assuredly "there is nothing better, by means of which any one may per-"petuate his name, than by his books and his words; since these "remain for ages, whilst he cannot hope for the continuance of his "lineage; for I have seen with my own eyes several families cut off, "and there has not remained a trace of them in this world by those "descendants."

DISTICH.

If you wish your name to remain
Then deposit some of your words in the world.

PROSE.

"But, for this purpose, one requires complete freedom from care "on account of the means of livelihood; in short, one needs perfect "peace of mind which I had, owing to the instrumentality of the "renowned gentlemen, the protectors of the creatures of God, and more "especially did I *(enjoy that peace)* through the kindness of the "renowned East India Company, the chief of chiefs of the world [long "may their shadow remain]. It behoves me, therefore, to bless them "and sing their praise morning and evening, for there is a well-known "proverb—'You should sing the praises of Him by whom you are "fed.'"

DISTICHES.

May God always protect their power,
Their nobleness, their eminence, and their splendour :
May their court of justice always continue,
And may their administration increase in prosperity :
May that rule always remain in the world,
And may every one take shelter under its shadow.

PROSE.

"It is incumbent on me, night and day, to return my thanks to "the most renowned of native gentlemen, the well-wisher of the East "India Company, the glory of his family, the deceased Fukhr-ood-deen "Ahmad Khan, better known as Mirza Jafir, the son of Muhassin-ooz-"Zaman Khan, for he was the means of my introduction to the noble "Government, else how could a poor man like myself have obtained "access to those who were so noble."

HEMISTICH.

What connection is there between earth and heaven ?

PROSE.

"And more especially so, as there were at that time, and there

" still are, at Lukhnau, many wise men and poets far superior to my-
" self; in short, the fact of the recognition of worth, and the friendship
" of the above-mentioned Mirza, and the patronage and kindness of
" the honorable gentlemen, are engraved on the tablet of my mind
" like an engraving on stone, and cannot be effaced."

HEMISTICH.

It is engraved on stone, and cannot be effaced.

PROSE.

" I only made brief mention of it in the preface of the Bagh-i-
" Oordoo, for it was not the proper place to narrate it in full."

DISTICH.

Well now write a short apology ;
The pen is in your hand ; do not delay.

PROSE.

" Be it known to the wise that as certain composers and transla-
" tors, at the time of printing, represented that if the names of the
" quoted books were entered in the preface, it would be the cause of hurt
" to their dignity, I [the writer] have therefore [as I was unable to
" help it, so as to please them] struck out the names from the pages
" on which they were written; and I have not made a translation of
" the Khulassat-oot-Tawarikh, but have written its substance in the
" Oordoo tongue, and have added to, or taken from, it where I saw
" occasion; *(I have made)* a good many *(alterations)* in the account of
" the districts and divisions, and very few in that of the forts. The cause
" of this is the change and alteration *(that has taken place in their*
" *condition)*, whether it has been caused by prosperity or by ruin and
" devastation. And of some cities and towns, I have left the narrative
" just as it was, and *(have only altered them)* to this extent, that I
" have written the names in the present forms. And although the pro-
" vinces, in the present day, do not retain the same elegance [in fact, have
" a good deal altered here and there], still I have given their revenues
" as they were in the time of Alamgeer; for it would be difficult to
" make enquiries, and put down their revenues as they are in the pre-
" sent day. The miracles and wonders of certain religious sects, and
" the account and usages of their temples which have been asserted,
" have only been so done to correspond to the original book; and, further,
" that the praises and circumstances of the ascetics and devotees of
" the Hindoos [which are opposed to my understanding and creed]
" might be written; but they have not been noticed, because I myself
" believe in them; for the religion of this humble one is this"—

DISTICH.

That if the two worlds were full of saints,
Still his spiritual guide would be Mirza Ali.

PROSE.

"And may the peace of God be on those who follow the true road "to salvation."

CHAPTER I.

INTRODUCTION.

IT is necessary that every man should, according to his religion, know and worship his Creator, but the manner of its *(performance)* cannot be understood without learning; moreover, the worship of a fool is generally blasphemy; hence the attainment of knowledge is incumbent on us.

HEMISTICH.

For, without knowledge, one cannot recognize God.

PROSE.

Besides this, the way to get a livelihood depends on it; therefore it is right that we should by all means exert ourselves in this matter, and it also becomes us to undergo much trouble *(in the search after it)*. It is not proper for a man to pass his time in sport and play, and waste his precious life in idle talk. Whenever he obtains freedom from all necessary and right duties, and has spare time, he should read books of history, for the perusal of them is very profitable; and this is more especially the case with kings and rulers, for they thus become acquainted with the good and the bad deeds of former monarchs, and it behoves them to adopt the ways of the good, and eschew the customs of the bad; so that contentions may not be able to make way into their kingdoms, and the government may not slip from their hands. Besides this, by its means they find out the road to salvation and knowledge *(of the Almighty)*; and the way it is accomplished is this, that when a man has found out that many powerful kings and mighty rulers, in spite of all their pomp and splendour and abundance of favours *(with which they have been blessed)*, have all at once become so non-existent that there remains not a trace even of their graves, then, perhaps, they will cease to covet pomp and sovereignty, and will regard this world, and what is in it, as finite,* and the next world and its requisites as infinite.†

DISTICHES.

How resolute have some kings been,
Still their resting-place is the dust.
Those who were lords of the umbrella and arrows and flags,‡
Of their graves there remains not a trace.
Those who used to wear golden crowns on their heads,
Their skulls now lie in the dust.

---

* Literally, "the place of arrival of death."
† Literally, "the everlasting mansion."
‡ These are signs of royalty: in former days none but kings were allowed to have umbrellas carried over them.

The good and the evil that they did,
That only has remained *(uneffaced)* from the page of time.
What am I ? And what art thou ? Except His person
There is nothing lasting or enduring in any one.

CHAPTER II.

A FEW LINES IN PRAISE OF THE COUNTRY OF INDIA.

FROM the time that this earthly halting-place became the abode of living creatures, hundreds and thousands, and hundreds of thousands, of cities and towns have been inhabited, and are being inhabited. Some of them are small, and some large; but the condition of the land of India is quite distinct from that of all other countries. No foreign land equals it in size, nor does the prosperity of any country match that of it; in each of its villages there is a large population, and in every place a world of a new description; in every city and town there are innumerable handsome and elegant resting-places, built of masonry, where travellers in all seasons may obtain coverings to put over them, bedding to lie on, and various kinds of delicacies to eat. In most villages there are temples, monasteries, schools, and gardens, and a number of houses for the poor and indigent and travellers. The forts are very strong, and so great in extent, that hundreds of villages are populated within them, and so lofty, that the clouds rain under them. There are thousands of grand and magnificent rivers, streams, lakes, and wells, which are filled with beautiful, sweet, cold water; on the large streams there are innumerable ships, barges, and budgerows, &c.; and over the rivers and streams on the highways, bridges have been built in most places; on most of the roads, for miles' distance, there are two rows of shady trees, and, at intervals of about one-and-a-half miles, lofty minarets; and at each stage one can get whatever one wants. There are merchants' houses in every place, and travellers eat, drink, rise, sit down, and travel the whole day in ease and comfort, and in the evening, at the end of the day's journey, obtain a variety of comforts.

DISTICH.

Wherever you look, every thing is at ease:
A journey here is no journey: it is like a walk in a garden.

PROSE.

Moreover, if one goes along the road tossing up gold, there is no cause of fear; and at night one may sleep where he likes in the woods—it matters not. This is the reason why merchants and grain merchants bring goods and chattels from a great distance, and sell them as they wish at the desired halting-place in perfect safety. To the east of this country lies Bengal, to the south the Dakhan, to the west Thatha [where the sea is quite near], and to the north is a large mountain of which no one has discovered the foundation. Although there are in this country mines of diamonds, rubies, gold, silver, copper, iron, and lead, &c., and the income derived from them is considerable, still the chief revenue is obtained from grain, of which there are various kinds and sorts; to give a full list of them would be no easy task, but

most of the grains produced here are tasty and nice-flavoured, especially the Sukhdas rice, which is of an exceedingly delicate taste and sweet-scented. It is the kind that kings, ministers, nobles—in fact, all wealthy men, to whom God has given the power of taste—have cooked for themselves daily, and eat with much relish; it is indeed true that if it had been in the Garden of Eden, Adam [peace be on him] would never have taken wheat* into consideration, and, as to plucking and eating it, it is obvious *(he would not have thought of such a thing).* To proceed, the abundance of grain depends on the amount of ground cultivated, and its produce on the rain, although in some places the fields are watered from lakes, tanks, and wells, especially in the low marshy lands near the hills [where there are many rivers and streams]. The ground in those parts is generally very damp, and seldom needs rain, but requires many other things, so that the grain produced from it may suffice to fill the stomachs of a portion of God's creatures. In short, as a general rule, the cultivation of whatever lands in this country are fit to be ploughed and sown depends on the rains, and to irrigate those fields would be impossible and useless; for they are so many, that it would be difficult to count them; how, then, could the peasants give water to a hundredth part of them?—to make them moist would be quite out of the question. The Omnipotent and Almighty has given this power to none but the clouds, which in an instant fill sea and land with water; in short, the Causer of causes has made the rains of His mercy the sole cause of abundance of grain and plenty of corn, which could never be obtained from irrigation. Some districts are especially productive, for there the fields are cultivated twice, and even three times, in the year; [thanks be to God] what a wonderful Creator is He, who has made the matter of all the elements the same, and at the same time made one different from another, and manifested different effects from them. So, moreover, has He not given every individual the same qualities and virtues, just as He has made the climate of one country of one kind, and that of another city, quite different? We perceive, in like manner, the same quality in waters; although they are one in kind, still look at the water of the Ganges and the Jumna; what great affinity there is between them, still how different are the effects of their waters, and their colour also;† it would, therefore, be extraneous to mention the difference in the quality of the waters of those rivers, which are several miles apart. But, in addition to this, some wells are brackish, and some sweet; in short, there is a difference between them like that between night and day, and to write an account of them would be simply preposterous. Such also is the condition of the soil; in some places grain is produced two, and even three, times in one year; in others only once; whilst in others again, none whatever, although it may rain equally in every place. Again in some places the rice is specially good, in another the wheat, and in another part of the country the gram; and besides this, do we not see scarcity of grain in one quarter, and plenty in another? The cause of this I do not

* Wheat is supposed by some to have been the forbidden fruit.

† The water of the Ganges is held most sacred, and considered most strengthening and invigorating; this is not the case with the Jumna. The water of the former is said to be white, and that of the latter of a yellow colour.

fully know, but there is no difference perceivable in the quality and character of fire; the reason of it may be this, that it cannot exist apart from wood, coal, &c.; or it may be some other cause I am not aware of. [The right understanding of it is with God.]

CHAPTER III.

A FEW LINES IN PRAISE OF THE SPRING AND RAINY SEASONS.

IN the spring time, in this country, a great many kinds and sorts of flowers and fruits bloom and ripen, and mangos also come into blossom; moreover, this is the season in which roses bloom most plentifully in the gardens, and the palas tree and mustard plant are so plentiful in the jungles, that the eye cannot take them all in, nor can it look steadfastly on them. Their colour adds splendour to the golden hue of lovers,* and the spring air makes the fire of love burn with twofold *(vehemence)*.

DISTICHES.

The spring time is agreeable to those who are not separated from their sweethearts;
But how can it be pleasing to one forsaken by his beloved, as I am?
How can I look at the rose? my disquietude of mind only increases twofold:
The spring time only drives the thorn of separation further into my heart.

PROSE.

Assuredly the day and night, in that season, are not devoid of beauty, for at that time the sun's heat is not over-powerful, and the moonlight is most bright. The wind also blows fragrantly and temperately; the glow of its blasts regales the brain, and its freshness gives renewed vigour to the body. The gentry of India call this season, the spring-tide, or spring season, but the public generally distinguish it by the name of the rosy cold weather;† it commences when the sun enters the sign Pisces [that is to say, when the sun comes into the constellation of the Fish], and it ends when the sun leaves the Ram, *i. e.*, when it reaches the thirtieth degree of Aries. The Panchameen Basant,‡ which comes before the Holee,§ is a festival which has become customary in the world; nevertheless, agreeably to this reckoning, the Holee precedes this season, for the second day of the Holee is the first day of the month Chait; the Nauroz,‖ or New Year's Day, by which is meant the passing of the sun into the sign Aries, sometimes comes before, and sometimes after, the Holee; but

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* Natives consider that the faces of people in love assume a golden tint.

† It is so styled, because at this time of year the roses bloom so plentifully, and it is cool and pleasant.

‡ The Panchameen Basant used to be kept on the fifth day of the month Magh, and was observed as the commencement of spring. Magh is the tenth Hindoo month, and answers to our January—February.

§ The Holee is the great Hindoo festival, held at the approach of the spring equinox: the principal amusement at this Saturnalia is to throw mud over each other and then bathe; after which, on the second day they sprinkle one another with a red powder, called Gulal. The Holee lasts properly for five days, but in some parts of India as long as thirteen.

‖ This is the Persian New Year's Day; it was also called Amma, and the sixth of the month was styled Khassa. These seven days were celebrated by feasts, bestowal of alms, the liberation of prisoners, &c.

owing to the number of days *(in one calendar)* being less than in the other, it so happens that after several years the Holee and the Nauroz fall on the same day.

But the rainy season in this country is more delightful *(than the spring even)*, for clouds of various colours are to be seen in the heavens, and most agreeable breezes blow from every quarter; the earth is covered with verdure, and every mountain looks as if it were a garden; the gardens then are one mass of beauty; flowers of various sorts blossom in the beds, and the thickly-planted trees, being covered with foliage, blend with each other; apart from this is the elegance which is imparted by the fulness of the canals, and above all is the splendour bestowed by the state of freshness of the vegetation. Every stream, rivulet, and river becomes filled to the brim, and each puddle, lake, and tank gets filled with water. The greenness of the verdure, the redness of the ladybird, the flash of the lightning, and the thundering of the clouds each manifest a world of beauty; the rows of white cranes, the drizzling showers, the scream of the peafowl, and the call of the sparrow-hawk fascinate people's hearts. Posts are erected every here and there, to which swings of ropes are fastened, and swings attached, in which hundreds of lovely creatures, wearing clothes of various colours, *(may be seen)* swinging; some of them trying how high they can make the swings go by their own exertions, others singing the rain song; whilst in another direction, some, with their feet close together, swing in company with some one else; and others, making some one fall in love with them, lose themselves in joy.

DISTICHES.

Each is employed in her own business,
And their blandishments are most fascinating;
The intoxication of youth has overcome them all,
And look on whom you may, behold all are drunk with joy.
The rainy season is one of a wonderful description,
For the appearance of the day and night becomes changed;
Such is the multitude of clouds from morning to evening,
That the evening and morning become one in appearance.
There are a mass of clouds in every direction:
And this is the state (*the earth*) manifests in the rainy season:
The rain (*falls unceasingly, and appears*) as if strings were tied between the skies and the earth:
And at other times it pours in heavy torrents;
Every fountain appears full of lustre,*
Except that of the sun, which remains concealed:
On the earth there is a passing round of pure wine,
And the spectacle that meets one's eye on every side is a continual downfall of water.
You cannot tell when it is day, and when night;
In fact, the only thing you can know is, that it is the rainy season.

PROSE.

The commencement of this season is when the sun enters the sign Cancer, *i. e.*, when the sun comes into the constellation of the Crab; and

* Literally, "full of water and light."

it ends when the sun leaves Leo, that is, when it reaches the thirtieth degree of the Lion ; according to this reckoning, therefore, the months Sawan and Bhadon only are included in this season, and Asarh and Kuwar are not counted in it; but according to the vulgar account, all four are included in the following order:—First comes Asarh, when the clouds are filled with dust [often accompanied with dust-storms, which darken the sky], and the rain comes down with great force, and it soon clears up, and becomes fine. Next in order is Sawan, in which agreeable clouds hang about the skies, and cool breezes blow, and the rain also is generally light and temperate, but the clouds often remain collected for days, and the sun hidden from view. The third is Bhadon, in which there is a good deal of flashing and shining of lightning, and the rain comes down in torrents, but generally clears up quickly, and towards the end of this month it often happens that it will be raining in one quarter, and the sun shining in another; people, moreover, have so exaggerated the account, that they say "the rain in the month Bhadon is of a wonderful description, for it wets one horn of a bullock but leaves the other perfectly dry." For the above reasons, it has become common to speak of the heavy showers of Asarh, the light falls of Sawan, and the torrents of Bhadon. The fourth is Kuwar, which is really the entrance into cold weather ; in it it also rains, and sometimes continues wet for days, but as the rain does not fall in any peculiar manner, no account has therefore been written of it.*

* These months answer to the following English months, *viz.*—Asarh, June—July ; Sawan, July—August ; Bhadon, August—September ; Kuwar, September—October.

CHAPTER IV.

A FEW LINES IN DESCRIPTION OF ITS FRUITS.

FRUITS of various colours and kinds are to be had in this country at their respective seasons. Around each village and suburb there are fields, filled with water-melons and melons; and apples, pomegranates, peaches, figs, grapes, and other fruits are most plentiful in the orchards, but do not come up to those of Cabul; it is indeed true that the only connection between the two is in the name, for there is a vast difference in their nature and quality. The mango is one of the fruits peculiar to India, which they consider superior to those of that country; but is it not true that in edibles and drinkables much depends on custom and taste? For instance, some of the inhabitants of this country eat one fruit with much relish, whilst others run away from the smell of it,—so, in like manner, the writer cannot even bear the smell of the jack-fruit, whilst a whole world are eager purchasers of it. To be brief, one of the fruits peculiar to the country is the pine-apple; whoever once becomes acquainted with it, and tastes a little of it on his palate, will not be able to withdraw his mouth from eating it; its fragrance gives ease to the brain, its juice is the essence of the syrup of life, its sweetness puts the pear quite in the background, and well may the quince heave a sigh at its colour. But superior to all is the custard-apple; poor and rich purchase it eagerly, and most men of taste eat it, and praise it greatly. The jack-fruit and Barhal* are each incomparable in their respective tastes, but the soul revolts from a single slice even of the former, whilst the other is a good deal eaten. The best of all fruits, though, is the plantain, but it is one you should eat by itself, for it is a most excellent sweetmeat;† and especially the kind called Imrut Ban, in which fragrance, softness, and sweetness, all three abound to perfection. There is also the Champa species—but this, although it is very tasty, delicate, nice-looking, and well-flavoured, still is not to be compared to the last. To give an account of the other sorts would now be useless; and although some of them have a flavour of a particular kind, and are to be had in every part of India, still none equal those of Bengal, and the two kinds above-mentioned are moreover peculiar to that country.

The Kaula Sangtara‡ is also a very curious fruit; in colour it is like a rose, and its juice is like wine; it gives twofold beauty to the orchard, and makes a house appear like a garden; in flavour it has no equal, and is the fruit of life for those who are of a bilious constitution; although an excess of it sets the teeth on edge, still the tongue clacks, and enjoys its acid taste. Muhammad Shah, Firdaus

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* This is a sweet acid fruit, of a yellowish red colour, nearly round in shape.

† The Halwa-bedud is an Arabian sweetmeat, of flour and camel's milk, highly esteemed by natives, and therefore used in the present case to express the delicious taste of the plantain.

‡ This is a kind of orange of a very beautiful colour.

Aramgah,* called the second sort *(that is, the Sangtara)* Rangtara,† so that its name might be expressive of its qualities; this kind is exceedingly delicate, nice-flavoured, juicy, and large, especially in Dilli, although at Lukhnau and in other places it is also very good and fine, but the first kind is most commonly seen in these countries, where it is very large and exceedingly juicy, and in taste also so good, that people eat it with avidity. The Kaula of Silhet and Baitool are, however, out and out the best, and where they are obtainable, no one will take the other kinds, even as discount, but regard them as the fruit of Indrayan;‡ for the stoneless grape bears not fruit before it,§ nor does any man desire it. It is right to dwell on their‖ deliciousness and odour and fragrance as much as you like, but these¶ it is even proper to swear by. The forests of this country also bear fruit, and grass-cutters and wood-cutters often pluck and bring various kinds from there, and the common people buy and eat them, especially the wild ber tree; for hundreds of boys and girls collect in crowds round their baskets; moreover, some women also eat it with avidity: but you should enquire its real taste from travellers, for at every step its brambles catch their clothing, and its thorns repeatedly prick their feet; in short, it does not let them off unless they eat some. To be brief, the mango is the essence of the fruits of India, and assuredly it is a wonderful fruit. The unripe ones are called the females, and the ripe ones the males; in colour it is sometimes yellow, sometimes green; in taste, sometimes acid, sometimes sweet; its sweetness bestows sweetness on** the apple of Samarcand, and its mixed taste of sour and sweet is a cause of envy to the ruby-coloured pomegranate. Its tree is the ornament of the garden, and the fragrance of its blossom gives ease to the brain; its shade is the resting-place of travellers, and every one who is fatigued, and tired, or burnt by the sun, longs for it.

DISTICHES.

Why should it not be the loftiest of trees?
For its fruit is pleasing both to kings and beggars:
It is the chief of all the fruits of India,
And is the light of every street and market-place.
If a native of Ispahan should once eat it,
He would immediately forget all the fruits of Ispahan.
What need I say of its sweetness?
For that is published by the tongue of everybody;
And if one sucks it, he cannot open his lips again for some time;
If you cut it, the edge of the knife becomes blunt,
And should you at any time, a little piece of sweetmeat made from it
Eat, your heart will be at once satiated.
In the mango there is a wonderful deliciousness,

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* Literally, "Resting in Paradise," an epithet by which Muhammad Shah was distinguished; it also means "the deceased."

† Rangtara, meaning a fresh, *i. e.*, a beautiful, colour.

‡ Indrayan is a fruit of beautiful appearance, but bitter taste; hence any worthless and beautiful person, or thing, is called "Indrayan-ka-phal."

§ That is, "from shame."

‖ That is, "The other kinds of Kaulas."

¶ That is, "The Silhet and Baitool Kaulas."

** That is, "surpasses the sweetness of."

So that there always remains a longing for it.
The stomach is filled from it, but not so the heart;
Wherefore what can man do, but eat more of it?
Those which are laid in straw are exceedingly sweet,
But at the same time the taste of those which fall from the tree is also superb.
It is very superior to all fruits;
Why, then, should it not be the loftiest of trees in the garden?
In short, it is exceedingly full of flavour;
Why, then, should it not be the most delicious of all fruits?*
The colour of the Senduriya mango† is so lovely,
That the apple of Samarcand is astonished at it.
And to every heart, of fruits it is the most dear;
The apple is its slave and the quince its handmaid.

PROSE.

After this comes the sugar-cane, whose sweetness is bestowed of God, and it is the first element of every kind of sweetmeat. The villagers and zamindars of Awadh and Lukhnau, &c., call it Ukh, and those of the neighbourhood of Dilli, Ikh. There are many varieties of it, and each kind has a separate name, but amongst those who speak Oordoo, the names of no other kinds but Ganna, Katara, and Pounda are used. The first is common to the whole species, for you can call every kind by it, but the second and third are the titles of particular sorts. The Katara is hard and thin, and in length about equal to the Pounda, but very hard, and without much juice; sugar-candy and sugar, &c., are made from it. The Pounda is also of two sorts, white and black; and although the black is better in certain qualities than most kinds of sugar-cane, still its sweetness has mixed with it a good deal of bitterness, and some canes of it have, in addition to this, a saline taste; nevertheless, they are not deficient in deliciousness, although their hardness may sometimes give pain to the teeth and tongue. On the whole, however, taking every quality into consideration, the white kind is the best. It is tasty in every knot; its joints are well flavoured, its knobs exceedingly juicy, and along with this, so soft, that a toothless man may eat them without pain; rather, a child drinking milk may suck them with ease; its juice increases the sap of existence, and its sweetness bestows sweetness on the palate and mouth.

DISTICHES.

Why should not its rank be the highest amongst fruits?
A field of it is a mine of sweetness.
Its sweetness has with it a great deal of moisture;
Should a thirsty man eat it, his thirst would be allayed;
And in the time of the sugar-cane harvest, should one take a journey,
He could fill his stomach with juice as he goes along the road.

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* There is here a play on the word "ras," which means flavour, and "saras," which means best. There is another word, "suras," meaning well-flavoured. In native editions, in which vowels are not marked, the reader has to make his choice as to which of the two it should be.

† The Senduriya mango is of a rich, reddish yellow colour.

However many may be the travellers, still all may be satisfied,
And in an instant be filled with sweetness.*

PROSE.

From the sweetness of its contents my ink has obtained the property of honey, and the tongue of my pen has become closed.† The writer has been obliged to refrain from writing more about it, otherwise he would have made the book a sugar-field. Besides these, there are various kinds of herbs and leaves in this country, many of which are fragrant, and many devoid of odour; the natural state of leaves is that they remain green as long as they are on the tree, but the betel is, however, a most wonderful leaf, for when broken off, it becomes still greener, and moreover the older it grows, the more freshness it obtains: it is agreeable to the taste of every rich and poor man, and the courtesy of kings and beggars generally consists in *(the giving of)* it,—the one hands it on a silver or gold tray, the other on an earthenware vessel.‡

HEMISTICH.

The offering of a poor man is a green leaf.

PROSE.

Every leaf is full of verdure; then why should it not give twofold beauty to the countenance of the ruby-cheeked ones? If its red colour§ is not on the lips, then the adorning of the woman is wanting in splendour; although the lines of lamp black‖ may be beautifully delineated, still without it they will be wanting in lustre, however well put on they may be. There are many kinds of it, but near Dilli and Agra, the Kapúrí and Peri are most in demand, for they are very delicate and tender, especially the Peri, which is so *(fragile)* that should it by chance fall from the hand, it breaks into pieces; but from Awadh and Lukhnau to Bengal, the Bangla and Disawari are most cared for; in truth, however, the Maghi species is the nicest, most delicious, and fragrant, and should a person eat one gilauri¶ of it, the whole house becomes filled with its aroma. Although it is necessary with the betel leaf to eat kath,** lime, and areca,

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* There is a play on the words "pul" and "pal." "Pul-bandhna" literally means "to make a bridge;" secondly, "to fill, abound." There is another meaning to "pal," namely, "a field with a raised border." If we take it in this sense, we have, "And it makes a bridge of sweetness in the enclosed field." Fields in India are generally enclosed with low walls to keep out wild animals, and the traveller, eating sugar-cane as he crosses the field, is said to make a bridge of sweetness.

† That is, "It has been unable to write its praise sufficiently."

‡ This refers to the native custom, that when one visits a chief, or man of distinction, on the guest taking his departure, he is presented with uttar and pan, handed on silver or gold trays; and even a poor man, if a friend visits him, offers him pan, but hands it on an earthen dish.

§ This refers to the red stain produced by the chewing of pan.

‖ It is the custom of native beauties to tinge their teeth with a black powder, and the red colour of their gums and lips caused by chewing pan, shewing against the black of their teeth, is considered the height of elegance.

¶ A betel-leaf prepared and made up.

** The astringent vegetable extract which natives eat with betel-leaf.

still in speaking of their colour and appearance only its name is used.

DISTICHES.

Although it is of no good without its attendants,
Still each of them take its name, and drop their own.
It changes the taste of the breath in an instant;
Its deliciousness lies in its bitterness and pungency.
Although it always remains dipped in water,
Still its warmth* does not decrease.
One should always eat it after meals,
For of digestion it is the undisputed assistant.
Why, then, should not every one care for it,
When it is the ornament of the festive assembly?
It is pleasing to the fair faced† ones for this reason,
That it causes the fire of their beauty to kindle brightly;
And if any fair creature put it to her mouth,
It makes her countenance a blaze of light;
Why, then, of ornaments should it not be the most esteemed?
It is the decoration of the face of the rosy-bodied ones.
Let a woman be fair, or let her be sallow, if she but eat it,
It will make her mouth appear like a tulip.‡
In price it is cheap, but it yields a great interest,§
And the beauty of the lips is made manifest by it;
Why, then, should not all men like to eat it,
For it makes the lips appear like a rose-leaf?
Lovers are fond of it for this reason,
That its colour gives to their loves a compensation for the shedding of blood.‖
What more shall I say of its colour?
It makes the rosy lip blood-coloured.
I will not write more in narration of its praise,
Though my tongue could never become dumb in it.

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* By warmth is meant that imparted to the inside, from eating it.
† Literally, "wax faced."
‡ That is, by the contrast of its red colour against the black lines of the lamp black, when the mouth is opened, it appears like a tulip.
§ That is, "in the beauty it bestows."
‖ That is, "the blood of their hearts from falling in love."

CHAPTER V.

A FEW LINES IN PRAISE OF THE FLOWERS.

THERE are innumerable flowers also, most beautiful to see and smell, and in colour too not inferior to the flowers of Persia and Tartary; in fact, the marvel of Peru, of different colours, is most lovely, and the double balsams, of many shades, are exceedingly handsome; roses, jasmines, and lilies are most plentiful; the narcissus, sweet-briar, and white rose abound in every flower-bed; and the iris and violet are seen in every direction. The rosa glandulifera and the cock's comb grow at intervals of a hand's breadth; there are beds upon beds of sweet basil and arbor Judææ, and plots upon plots of tulips and hyacinths; ránas and zebas grow in all places, and there are thousands of beds of the chrysanthemum and rosa glandulifera. Those flowers, moreover, which are peculiar to this country are thousands in number, and if I should merely write the names of them all, then this narrative would become quite a garden of flowers, and, for a little gain, a lengthy discourse would be necessary; but those most known and heard of in the world are the following,—the white rose, the crinum Asiaticum, the sunflower, the Michelia champaca, the jasmine, the moonflower, the jasmine grandiforum, the jasmine auriculatum, the linum trigynum, the great double Arabian jasmine, the jasmine zambac, the madanban, the mimusops elengi, the karna, the camphor plant, the bel, the lotus, the pandanus odoratissimus, the kaitakee, the shoeflower, the weeping nyctanthes, the nawari, the bela, the jasmine multiflorum, the ratna manjari, the raebel, the ratan mala, the pentapetes Phœnicia.

DISTICHES.

This country is a wonderful land for flowers;
Nowhere else are there any like those here;
If one sad at heart should see them, he would become quite delighted,
And if he should smell them, then his brain would be filled with their fragrance.
If any of them, whether strung or unstrung, are brought into an assembly,
They make the appearance of that meeting like that of a bed of flowers.
Should one wear them, her beauty is developed,
So that the heart of her lover becomes doubly fascinated.
Of those which are worthy of being mentioned by my pen,
The kind, which is somewhat the most elegant, is the white rose;
If the whiteness of morning could be well ground,
Then its beauty could be somewhat described.*
What, too, shall I say in praise of the great double Arabian jasmine,
For each bud of it is a box of perfume?
How fragrant also is the scent of the bela—
But, alas! it is not pleasing to lovers.
For if its odour reaches one when asleep,
The heart flutters, and sleep is broken.

* It is almost impossible for the English mind to reach to this stretch of imagination; the writer merely wishes to say that it is of such a pure white, that he cannot find words to describe it.

Its perfume has such powers of intoxication,
That whoever smells it but a little becomes dead drunk.
Each half-opened blossom of the madanban
Increases the uneasiness of lovers.
How truly agreeable is the scent of the raebel!
And at feasts there is always an abundance of it.
The fragrance of the jasmine is full of delicacy,
And a fairy, on smelling it, would be astonished.
So beautiful are the flowers of the yellow jasmine,
That whoever sees them immediately forgets everything else.
What shall I say of the state of its purity?
For it is such that the foot of the sight slips if it falls on it.*
The smell of the jasmine zambac is most pleasing,
And from one flower of it there is extraordinary fragrance;
Why, then, should not its blossom be held precious?
For its perfume is full of womanly qualities:†
In short, the odour of the jasmine is most sweet;
Why, then, should it not be pleasing to the soul?
Apart from all other flowers is the form of the pentapetes Phœnicia,
For when do the sunbeams ever equal its colour?
And distinct from all plants is the moonflower;
The moonflower is the splendour of the flower-beds.
And such is the diffusive fragrance of the Michelia champaca flower,
That its odour reaches to the heavens;
What shall I compare to its colour?
For from it the woods have become possessed of the topaz.
And the colour and appearance of each flower also is distinct;
At the same time none of them is the least wanting in elegance:
Whichever you look at, all are beautiful in every respect,
And are pleasing to every one's taste:
And although people wander about in every place, selling them cheap,
Still, wherever pretty women see them, they place them on their heads:
And they are cheap to such a degree, that you can get them to wear for the asking,
Be you the wife of a poor man or the spouse of a king:
And that beauty which the flower costing a damri‡ manifests,
Could never be attained from pearls;
Why, then, should not people love eagerly to wear them?
For from them elegance is attained for a few cowries.
Coquetry and beauty would not enter the heart of any lovely one
Were flowers and betel not in the world.

PROSE.

In short, no flower in this terrestrial abode is devoid of hue and fragrance.

HEMISTICH.

Each flower has a different colour and smell.

PROSE.

But the jasmine zambac is in certain qualities superior to all the rest; from it is extracted uttar of roses, and all persons of position anoint themselves with it most eagerly, but especially those women

* Another far-strained metaphor, intending to imply perfect purity.
† That is, "of great delicacy." The word "nisaiyat" is omitted in both Forbes' Hindostani, and Richardson's Persian-Arabic Dictionary; it is derived from the Arabic word "nisa," women, and means "womanly qualities, delicacy, gentleness," &c.
‡ A damri is the eighth part of a pice, which is a farthing and a half.

whose dispositions are most inclined to neatness and elegance, who always anoint their bodies with it, and, if they can obtain it, wash their hair with it, so that the desire of lovers may increase, and the eyes of love may fall on them oftener.

DISTICHES.

If oil and uttar were not to be obtained here,
Then the beauty of the lovely ones would not be set off to perfection ;
They have thus increased their worth ;
That oil and uttar of roses have, in short, become wonderful things.

PROSE.

The fragrance, shape, and form of the pandanus odoratissimus are to be found in no other flower; its beauty is quite distinct, and if a thousand sweet-scented flowers should be placed anywhere, along with the flower of the pandanus odoratissimus, then their splendour would be quite hidden by its odour; roses and the musk willow would hide their faces in shame from its essence, and no other uttar is equal to its uttar.

DISTICH.

Should one flower of the pandanus odoratissimus be placed (*in a room*),
Do not light censers anywhere near it.*

* The writer means that if you should light a censer near it, it would be useless, as the fragrance of the flower would overpower it.

CHAPTER VI.

A FEW LINES IN PRAISE OF THE HORSE.

SOME of the horses of this country are exceedingly handsome, swift, and good stagers, especially the wild horse, which is very well-bred, easy paced, and daring; and in like manner, also, some of the horses from certain districts in the Dakhan, especially the mares, which are exceedingly swift, but they do not come up to those of Cabul in strength and speed; for when King Bhaw was killed, and his army defeated, one of his chiefs, who was well-mounted, escaped and fled and got away, when a Durrani saw him, and immediately pursued; in short, when he got near him, the Maharatta galloped off, and after going two or three kos, took breath; after an hour, when he turned round, he saw that that same Mogul was coming on, his horse done up, and he urging him along; then he again pressed his horse on, as he had done before; at last, having gone thirty or forty kos, his horse became tired, and stood still, and the Durrani came and drew near him. The Maharatta being helpless, began to be astonished,* for neither was there strength in his mare, nor any vigour in himself. At last, the Durrani threw a spear at him, and he, on receiving its blow, immediately was parted from his mare, and fell, and began to breathe, holding his breath; the Mogul then took his weapons, his purse, which had gold-mohurs in it, and his golden saddle, along with its appointments, and departed to his own army, and considering that mare useless, left her there. Some attribute this circumstance to Patel Mahajee Scindiya, and others to some other chief, but God knows the real state of affairs.

* Literally, "began to look at his own face."

CHAPTER VII.

IN PRAISE OF THE ELEPHANT.

BUT amongst the four-footed animals of this country, the elephant is the wonder of creation, and its form and habits are quite distinct from that of all other beasts; in stature it is very lofty, in bulkiness like a mountain, and superior to most animals in strength; in colour, it is generally black, but now and then brown ones are seen; besides this, there are large and small ones; the small ones are called Kumayandhiya, and the large ones Kanjul; in place of a nose, it has a large proboscis, like a dragon, and can lift whatever it likes with it; its ears are so broad that they are equal to a winnowing basket; when it shakes them, there blows, as it were, a blast of wind; it has two teeth, which in length are somewhat more or less than one yard, placed close to the opening of the mouth, one on this side of the cavity, and one on the other; and they are so white that they make a candle, made of camphorated wax, devoid of splendour; and hard to such a degree, that they shatter a mountain to pieces. This is a most wonderful thing, that all its limbs in size correspond to its stature, except its eyes, which are small; the reason of it is best known to the Creator, and how can the creature tell it? But it thus appears to the fancy that the Creator did not make its eyes large for this reason, lest it should have become self-conceited. Accordingly He has bestowed on it the property of humility; moreover, when it stands in its stall, it generally, with its proboscis, throws dust over its head; but when it comes to the fight, what power has the angry lion to confront it; at one scream it becomes terrified, and never comes to the point of attacking it. Moreover, the experienced say that in the time of war one war elephant is equal to a thousand valiant horsemen; certainly it is so brave, that it does not regard cannons and guns as anything more than fountain-like fireworks.

DISTICHES.

What is a torch, with a light at both ends, that it should think of it?
Or the arrow of the flash of its lightning, that it should ever reach it?
It breaks the pole of it in pieces, and eats it like sugar-cane,
And, taking the polak in its proboscis, scratches itself with it.*
It raises its trunk and gives a scream,
And then all at once rushes to the attack of the *(opposing)* army.
A troop of horsemen, it *(thinks nothing of, and)* makes a heap of slain of them,
And a body of footmen it treads right under foot;
Alas! no one can find a place of refuge from it,
For their foot of flight becomes dislocated.

PROSE.

Very properly from it is unfurled the standard of victory, and it

* The "charkhi" is a pole with straw bands at both ends which are lighted; it is then turned round and round to frighten elephants. The pole is called the "char," and the straw bands "polak."

only assuredly is the ornament of the army: from it splendour is given to the troops of horsemen; and to the army, from its prosperous tread, success is secured; its rider is higher and loftier than any other; in price it is generally dearer than horses; a servant of fifty rupees can buy a horse, but this is only fastened up at the portals of the rich; bands of horsemen issue forth with risaldars, but a line of these follow in the rear of kings and ministers alone; however swift a horse may be, still it cannot go more than forty or forty-five kos,* but this can go fifty kos, and more than that, and will not get tired; and along with its swiftness of foot, is so smooth, that the water in the stomach of its rider does not shake, and the sound of its footstep is heard by no one; it is so merciful at heart, too, that if it sees a little child lying on the road, it takes it up with its proboscis, and puts it aside, in such a way that it does not feel the touch of it in the least; it is so modest that it has no desire for the females of any kind but its own, and besides this will not touch them even before men, and its young are also generally born in the forests; moreover, if an elephant should become pregnant, and be delivered in the village, then it is very unlucky for its owner; its natural age is like that of man, one hundred and twenty years; it reaches its youth when it is sixty years old, and becomes lusty when it arrives at discrimination, for that is the time when they begin to confront one another, and how wonderfully do they fight with each other; first one will charge the other, and drive it back to a distance; then the other will drive back the first in the same way. In short, the way they fight is this, that they twist their trunks, and rubbing their foreheads together, hit with their tusks, so that they lift one another up, and support each other in the air, and appear as if a mountain were breaking a mountain to pieces, or a demon were engaged in close conflict with a demon; what power has a man to come near them at that time; none but spear-bearers and spike-bearers with spears, having fireworks and hot irons attached to them, can approach them. The elephant drivers are of more use than they are, and if one is killed, another immediately mounts; praise is due to their activity and daring; for they overpower that demon in that state, by the power of their iron goads and the inside of their thighs.

DISTICHES.

God has given such power to man
That every animal is subject to him.
Has there been ever any rank greater than this?
Sir, this depraved (*creature*)† is a great calamity.‡

PROSE.

In short, the writer's reason for speaking of elephants in connection with this country is on account of their numbers, for they are very

* The "kos" varies from one to three miles, and is called by various names, according to locality or distinguishing features; as for instance the "cow kos," so called from being the distance at which the lowing of a cow may be heard, &c.

† That is, "the elephant."

‡ Meaning that other animals are subservient to man; but there are times when few, or rather no, men can approach the elephant or keep him in order.

plentiful here; and their superiority in certain qualities and price to horses in general is not in the least admitted, but only to those horses peculiar to this country; for an elephant, however handsome, easy-going, and swift it may be, does not cost more than five or six thousand rupees, whereas Arab, Persian, and English horses sell for twenty-five thousand rupees each and more.

CHAPTER VIII.

IN PRAISE OF THE RHINOCEROS.

THE rhinoceros also is a large animal, strong in build and of a wonderful disposition; its feet and hind-quarters are like that of the elephant; its neck is long and tapering, like the tiger's; and its eyes, ears, and mouth are like those of the bullock; praised be God! for such is the skill of the Creator, that in the body of one animal He has made limbs after the fashion of the limbs of three kinds of animals; its body is harder than iron, so that no arrow, ball—or, in short, any weapon—can make a hole in it, and the horn in its forehead is so hard and strong, that a stone before it has as much power as a thin crisp cake, and steel, that of a dry leaf; then of what account is the body of an animal, and is it at all wonderful if it should make a hole in the body of an elephant? In short, this animal, whether male or female, is superior to all animals, and in the forests where it lives, lions, elephants, and wild buffaloes come not; and as to living there, what need to mention it?

DISTICHES.

Where it is, how can an elephant live?
The lion runs away from its shadow:
If in anger it strikes at any one with its horn,
If it were the foot of a mountain, it would flee away.

PROSE.

Its birth-place also is only in the forest.

CHAPTER IX.

IN PRAISE OF THE WILD BUFFALO.

THE wild buffalo also is very strong and powerful; its horns are somewhat more than a yard in length, and very sharp, and its colour is so black and shiny, that it appears as if polished with oil; it is so brave, that it does not fear the lion, and has not any dread also of the elephant; if a lion should come to the place where two wild buffaloes are, then they make a ball of him; one lifts him on his horns and throws him towards the other, and the other, in like manner, throws him back to the first; in short, they do not let him take breath till his life has left him. And sometimes also in the cities in the presence of kings and ministers, they fight in this manner, and quite deprive the lookers-on of their senses from astonishment. Besides this, these animal-formed, demon-natured, creatures fight with each other to such a pitch that their bodies are pierced into holes from the blows of their horns, and their limbs become, as it were, a sieve; they thrust at each other in such a way, that the lives of lookers-on, by reason of fear, begin to leave them; and some are so brave, that alone they attack an elephant. Moreover, Nawab Asaf-ood-Doulah, the deceased, was once hunting in the jungle of the Bakra Jheel in the cold season, and a lot of wild buffaloes issued forth, and the guns began to be discharged at them; when one of them furiously rushed at the elephant of Nawab Hussun Raza Khan, deceased, and so raised the hinder part of its body on its horns, and shoved it, that it fell and could not support itself; in the end, the deceased Nawab got off all right, but the elephant was wounded; the buffalo was at last killed with bullets. The city buffaloes are only used by wood-cutters and grain merchants, who load their wood and sacks of grain on them, and take them with them on their wanderings; but the milk of the females is very sweet, rich, white, and creamy; if an emaciated being should drink some of their milk, freshly drawn, he would become stout, and a weak man would become strong; for this reason it is that many strong wrestlers make a daily practice of taking it, and drink it every day after their exercises; the milk of the wild buffalo, however, is more useful than that of the tame; its colour is occasionally brown, but black ones are most commonly seen.

STANZA.

Its body is very black in colour,
But its milk is like nectar;
Why, then, should not every one drink it?
For it always increases the sap of life.

PROSE.

The reason why I have praised these three quadrupeds is this, that among all the known animals they are the largest and strongest;

moreover, they are so brave, that a furious tiger cannot confront them, and should it face them, it would be killed: besides this, the corresponding *(in style)* to the Khulassat-oot-Tawarikh was considered proper.

CHAPTER X.

ABOUT GUJRATEE BULLOCKS, CARTS, &C.

AMONG the bullocks of this country, the Gujratee is out and out the best; although the Nagaura is better in a degree than most other bullocks, still it does not come up to this; its form and shape are exceedingly good, its make excessively proper, in height and stature it is very lofty, and it is pleasing alike to kings, ministers, and beggars; it walks so quickly that a Turkish roadster cannot keep up with it, and it runs so fast, that a swift Arab horse remains in its rear. I have heard it thus said, that in former days certain seditious people and knaves of Ahmadabad went to Gujrat, and, having yoked some of the oxen of that country in their cart, set out, and went forth to the woods, to commit highway robbery, and used to rob the property and goods of travellers and merchants; and although horsemen on horseback used to pursue them, still they never could get near their dust even. It is also commonly reported that the cart is an invention peculiar to the people of India. Those who ride seated in it get perfect ease in the hot and cold weather, in storm or in rain; and four persons can travel with the greatest ease in it, chit-chatting together, and on their journey enjoy the same state of comfort as they would in a house; but it has only two wheels, whether it be made with a frame of bamboos, or without a top. If its frame be somewhat light and small, it is named a "manjholie," or medium size, but if very small and swift, then it is styled a "gaini;" the bullocks for it are also very small, and they too are called "gainies," and their species is quite a distinct one. The four-wheeled carriage is somewhat better than it, and falls less suddenly than *(the former kind)* does, where the ground is uneven, and one also gets very little jolted in it. It is a befitting conveyance for ministers and grandees; in short, some are so well built, swift, and nicely embroidered, that those who see them become transfixed like a wall. The trappings also, which are put on it *(the four-wheeled carriage)* are made of cloth, either plain or embroidered, &c., and with much cleanness and glitter; if the sun at that time could come on the earth, then he would alight from his own car, and mount on it, and if King Indra even should see it, then he would never again place his foot on his own throne; still, notwithstanding these good qualities men of state seldom ride in them for the purpose of pleasure: and certain great men, chiefs, and princes of high degree, although they seldom ride in their carriages, still the trappings appropriate to each season are always kept ready placed on them; thus, for instance, in the hot weather they have them made of khus-khus, in the rains, of wax cloth, and in the cold weather, of broad cloth. But the class who ride most in them are bankers, money-changers, jewellers, and clerks, the women of Hindoos and Mussulmans, certain low women, or fops and prostitutes, who when they ride in their carts have very glittering trappings affixed, and bells fastened on their bullocks, with gold and silver horn

tips to their horns, talis* and cymbals fixed to the sangi,† and the yokes of their carriages coloured, and wander about the fairs and gatherings, or perambulate the gardens with much show; it is indeed true that from their coming the sight-seers' senses leave them, for they appear like thrones coming along with fairies seated in them, jangling their ornaments together.

DISTICHES.

Where they thus happen to pass,
How remains there to any one the power of sight?
And whoever obtains the favour of a sight of them,
They one and all become transfixed like a wall;
If, in the mean time, the curtain of their cart should happen to be blown up by the wind,
A burst of much splendour, combined with coquetry, is manifested to the sight;‡
If she were to come before the lightning,
It trembling would turn back from her.

PROSE.

But the cars of chaste women have either coverings thrown over them, or white sheets hung over; for instance, on the cars of the female part of the family of the deceased Nawabs Khanduran and Muzaffar Khan, there used generally to be fastened thick dirty white cloths, and in like manner also on their palanquins—although one brother was the chief treasurer, and the other a commander of seven thousand men. And most assuredly this is a requirement of modesty; for one whose palanquin or cart is turned out with much splendour, verily the idea comes to the minds of the sight-seers and common people, that in it there must be some lovely one, bright as the morning, the envy of the fairies. Hence, for the cars or palanquins for women to ride in to be greatly embroidered, is, in the opinion of certain men of standing, who are worthy to be trusted, of great infamy. Assuredly the riding in them is very pleasant, but the fashion and form depends on people's fancies, and the jolting from them is very disagreeable. And besides these, there are many other kinds of conveyances, which men of means and artisans have respectively caused to be made and made;§ accordingly for kings and emperors, there have been constructed travelling thrones and nalkis;‖ for ministers, palkis mounted with fringe; for princesses, and ministers' and noblemen's daughters, mahadols,¶ chondols, sukhpals, and sedan chairs; and for the wives of the poor people, doolies, so that it may not be necessary for any nobleman's or grandee's daughter to go forth on foot, lest some infidel see her form and figure.

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* "Tali" is a kind of musical instrument, round in shape, with little bells attached, which ring as the cart goes along.
† "Sangi" is the support on which the pole of a cart is propped.
‡ Alluding to the women in the carts.
§ This sentence is translated literally.
‖ A "nalki" is a sedan chair, richly worked, and ornamented with gold.
¶ These are different kinds of chairs.

CHAPTER XI.

ABOUT GONGS, &c.

ONE of the crafty inventions of the skilful workmen of this country is the gong, from which the time* is ascertained. Its shape is a round and thick mass, somewhat more than one finger in thickness; whether it be small or large, it is always made of bell metal, and the manner of ascertaining the time† is as follows; you must hang it up in a house, and in a vessel, full of water, must be put a copper cup, about twelve fingers both in height and breadth, with a hole in the bottom so large that a needle, five fingers breadth in length, and of one masha weight of gold or silver, may pass through it. The water begins slowly to come into it; at last, after the space of a ghari,‡ it becomes full and sinks; the keeper of the hour then strikes upon it, and it gives out a ringing sound, which goes to a long distance, and those who hear it know that one ghari has passed; to be brief, the day and night have been divided into four portions each, and the name of each quarter is a watch; but the diminishing and increasing of them depends on the shortness or length of the day and night; they are however, never more than nine gharis, and never less than six: to sum up, when one ghari has been completed, then it is struck once, and after the second, twice, and so on till the watch is completed, when they begin again, and strike in rotation according to the gharis; at the second watch it is struck twice over, and at the evening and morning watch four times, and this is what is called the gajar.§ Besides this, a glass time-piece is also used for this purpose, and in whatever court it may be, the people there, by reason of it, are made acquainted with the time; in form it is as follows: first, one glass vessel is filled with sand, and its mouth is put to the mouth of another glass vessel, which is then fastened firmly to it; on this, the sand begins to come into the other glass, and when it has all finished coming through, it is known that a ghari has passed; in short, this is the way they tell the time by it. The writer has not mentioned them, attaching any glory to these inventions, but merely because it was according to the fancy of the composer of the Khulassat-oot-Tawarikh; for, in this matter, the inventions of the artisans of Europe, which have been seen by myself, are such that the former or latter artisans of India have never even seen the like of them in their dreams, and to have made them is quite out of the question; certainly there is no prejudice in this, but God is the master of all right.

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* Literally, "The hours and minutes of the night and day."

† Literally, "The hour and minute," or rather we have the Hindi word for hour, and the Persian for minute, time, so that the two really both mean the time.

‡ The "ghari" is about 24 minutes.

§ The "gajar" are the chimes, if such a word may be used, struck at the morning and evening watch; the word "garj," formed by the transposition of the two last letters in the vernacular, and meaning "thundering, rumbling," would be much more appropriate.

CHAPTER XII.

THESE FEW LINES ARE ABOUT THE WISE MEN OF INDIA.

THE sciences current among the Hindoos are so many, that it is very difficult to write an enumeration of them, for no swimmer has found the boundaries or limits of that ocean, and no one swimming or drowning has ever reached his hand to its bank; and in it *(the ocean of learning)* there is one Veda, from which the mysteries of all sciences are made plain, and by means of which the paths of religion and mercy are found; this is the foundation of every science; the dwellings of the penance performers are peopled from it. It is said that in this world formerly there was only water everywhere, and besides it every created thing was non-existent and non-apparent, except Vishnu, who used to sleep on a leaf, about the size of a ring, of the everlasting holy fig-tree, on its surface. It came to pass that the Almighty Creator caused a lotus flower to spring up in his navel, and inside of it Brahma was created, having four heads and four arms, and of the shape of a man [and hence he has been considered by this sect to be the cause of the Creation], and the heavenly Veda was revealed by divine inspiration from his mouth; moreover, to the present time, though thousands of years have elapsed, all the Hindoos, great and small, reverence his orders, and also regard them as the foundation of their religion. Afterwards, Mano [the grandson of Brahma] compiled the Upanishad, which is a portion of that Veda, and in it is given a full account of the One Creator, and the way of recognizing the Protector. After him, his sons and grandsons brought out six Shastras, that is, six books from that Veda, and in them established the state and manner of recognition of the Supreme God by many proofs; however, they are confined to theology, natural philosophy, the mathematical sciences, logic, and the science of disputing. The six on certain points agree with each other, and on certain differ; moreover, most of the disputes and arguments, which every learned and intelligent man has put forward according to his wisdom and natural cleverness, are the result of the perusal of these books. The first of them is called "The Nyaya Shastra," or "logic;" the composer of it was Gotama, the logician, and the sum total of its meaning is this, that nothing can exist without the deed, the cause, and the doer;* hence the true Maker does no deed without a cause, but at the same time He is a free agent; what power then have His subjects to oppose Him, or to interfere with Him, either in the beginning, middle, or end *(of anything)?* and like as the potter makes pots from earth according to his will, and uses them for whatever purpose he chooses, and those two *(the pot and the earth)* have not the power to say, make this, or do not make that, or do so and so, or do not do that,—so, in like manner, the creatures are powerless and helpless before the will of their Creator

* These words are first given in Hindee and then in Arabic.

regarding their creation. The name of the second is "The Vyishishika Shastra," and the composer of it was the Saint Kanrada, and from it, it appears, that the result of an action depends on time, and if anything is done out of time, nothing will come to hand but shame, as, for example, if an agriculturist sows anything out of season, then he will lose his seed also; and although the rain may fall, and he may irrigate, still not one grain will take root in his field, and he will obtain no fruit but the fruit of despondency. And whatever may happen is dependent on time; one should always worship time, for without it the effects of an action are impossible, and the existence of the non-existent is quite absurd. The name of the third is "The Sankhya Shastra," or "philosophy," and the writer of it was the Saint Kapila; one versed in it can tell the difference between right and wrong, and it is said in it that whatever things can be felt, touched, or seen, these do not last, and are mortal, while those which cannot be felt or touched are enduring and everlasting; in short, the body is mortal and the soul immortal, and therefore it behoves a man that he should exert himself to such a degree, that when he wishes he may be able to separate the immortal from the mortal, and mix it with the most lasting, that is to say, with the purely elementary. The name of the fourth is "The Patangal Shastra," and the writer of it was the disciple Ananta; the science of retaining the breath has issued from it, and the proficient in it finds the looking glass of the heart so clean, that the secrets of the hearts of every one are opened to him, and he can tell in the present life the former and latter circumstances of any one he pleases, in such a way that there will not be a hair's difference in its correctness; and his outward form from the knowledge of it becomes so light, that whenever he wishes he can fly in the air or float on the water. The name of the fifth is "The Vedanta Shastra," and the composer of it was Biyas Deo; the learned in it believe in the Oneness of the Deity, and, before their eyes, His Unity is manifested to such a degree, that duality entirely disappears from their gaze, and they regard numbers as absurd and unity as certain. Its doctrine is this, that although the world is formed by Him, still whatever exists is all Himself; in short, as the vessel depends on the clay, the wave on the water, and the sunshine on the sun, so also all things existing depend on His person. The name of the sixth is "The Mimansa Shastra;" the composer of it was the Saint Jaimani, and the understanding of it is the preamble of all the Shastras; for the deeds of men of understanding proceed from it, and in it, it is said that whatever happens is a deed, and there is nothing else beside, and so long as the agriculturist does not plough or sow, how can he obtain fruit from his field; and whatever a man sows, that he reaps. The summary of it is this, that poverty, wealth, virtue, vice, heaven and hell, are the result of deeds. Besides these six there is the Dharm Shastra,* which the sons of Brahma composed from the Vedas, and it is the foundation of business, trade, profession, and service, which are the employments respectively of Brahmins, Chhutrees, Baisas, and Sudras. The four religious orders or four religious classes [the Brahma-charj the Grihisti, the Vanaprastha, and the Bhichchhu] and other orders, devotions,

* The "Dharm Shastra" is the code of laws, religious and moral.

worships, alms, charity, virtue, fasting [how they should be performed], and the way of obtaining forgiveness for each fault, the remedies for stumblings, the manner of deciding various kinds and sorts of quarrels and disputes, and the paths of justice, are ascertained from it alone. In the Persian and Arabic languages this science is called Fikh.* Second, "The Baya Karan," or "grammar," which is the science on which depends the knowing the pure and mixed parts of speech in the Sanscrit language, the conjugating one tense with another, and the proper reading of the idioms of books; and till one obtains an excellent understanding of this science, he cannot read the idioms properly, and will even now and then stumble, and at last fall *(into despair and not be able to get on)*; if any one should wish without understanding etymology and syntax to read Arabic idioms properly, or know the meaning of the books of that language as he should, how would it be possible? So also, without a thorough mastery of this, to get on with Sanscrit is a difficult matter. It is said that the serpent Shesha† who in their *(i.e., the Hindoos')* opinion is the supporter of the earth, made a commentary of it, and besides him many other wise men have composed sundry very *(good)* regulations and rules in this science, so that the most difficult sentences have become easy to beginners. Third, "The Hardah Puran," or "the science of history;" whoever wishes to find out the state of the celestial soul, the condition of the angelic world, the full and actual particulars of the creation of the earth, the details of the small and the great judgment, the deeds of kings and the stories of devotees, let him read it. Fourth, "The Karm Babbak," and what a wonderful book it is; those acquainted with it can tell, whenever they wish, if any one is affected with black or white leprosy,‡ or is dumb, deaf, blind, blind of one eye, maimed, lame, or crippled; and besides these, if any sick person is continually burning with fever, or always suffering from diarrhœa, that this is the consequence of such and such a deed, which he committed in a former birth, and by what charities and virtuous actions, or by what fastings or abstinence, he may obtain freedom from it; should that person act according to what he says, by the mercy of God he will quickly become well. Fifth, "The Lilavati;" this is a book on the science of mathematics, and from a proficiency in it, difficult mathematical problems and hard questions and problems of geometry may be understood. Sixth, "The Baidak Bidya;" this is the science of medicine, and one acquainted with it can tell the actual condition of a man's body from head to foot, and understand properly the joints of the limbs, and their uses, extent, and form, the state of the pulse, and the condition of the health. Moreover, the diagnosis of every sickness and the curing of every illness comes from the understanding of it, and the cure of those, who for a long time have been afflicted with disease, is obtained from it. Although Biyas Deo was the originator of this science, still many other learned men have composed very good recipes, and given them currency in various countries. Seventh,

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* "Fikh" is a knowledge of religious and moral law, *i. e.*, theology and jurisprudence.

† "Shesha," a large thousand-headed snake, the couch and canopy of Vishnu, and the upholder of the world, which rests on one of his heads.

‡ Korh is the white leprosy, merely causing a discoloration of the skin, and is of a mild form and curable; whereas Kalanki (meaning the disgraced) is the severest kind of black leprosy, in which the fingers and toes drop off, and is incurable; in Arabic it is called Juzam.

"The Jotak Vidya," or "the science of astrology;" one acquainted with it can tell the time of the stars entering in, and issuing from, each constellation, and can inform people of the lucky and unlucky moments in the destiny of man, and besides this of the remedies for the removal of their bad luck, and the times of the sun's and moon's eclipses and their effects. The Persians and Arabians connect this science with the merciful prophets, but the Hindoos ascribe the cause of its being made manifest to the sun, whilst a few of them also say that the Vedas are the origin of it. Eighth, "The Samadarak Bidya," or "the science of palmistry;" those acquainted with it, from seeing the lines on the hand of a man, the wrinkles on his forehead, the manner of his gait, or the spots and lines on his limbs, can tell him his future fate. Ninth, "The Shakan Vidya," or "the science of augury;" those acquainted with it can, from hearing the voices of men, animals, beasts, and birds, take an omen, and inform one as to his present state and its future termination, and amongst the people of this country they are known as augurs. Tenth, "The Sar Bidya;" a person who knows it can inform people who ask him of their good and bad fortune, by examining the breathing of their right and left nostrils, which go and come daily at a fixed time. Eleventh, "The Agam Bidya," or "the science of foretelling;" a person read in it remembers various kinds of spells, and is master of the art of magic and enchantment, and whatever calamity he desires, that in an instant he can bring to pass; the Jins bend their heads before him;* he can also cure the most difficult diseases, and heal those who have been suffering from grievous maladies, and can moreover create as much wealth and profit as he pleases, but will never give loss and failure; he can make his friends happy and his enemies dejected. Twelfth, "The Gadroo Bidya," or "the science of charms against demons;" a man learned in it is master of charms for snakes, scorpions, &c., and if he wish can lessen the effect of their bite when inflamed, or increase it when it has subsided; besides this, by the force of his charms he can make any serpent he wishes present itself, and he moreover knows, and can recount, the pedigree of every single snake. Thirteenth, "The Dhanuk Bidya," or "the science of archery;" one acquainted with it knows the art of archery as he should, and a proficient in this science from the force of his disposition can at any time turn one arrow into several, and make them pierce the breasts of his enemies. Fourteenth, "The Ratan Pirkha Bidya," or "the science of knowing precious stones;" one acquainted with it can prove rubies, pearls, diamonds, and emeralds, and can moreover tell the defects and good qualities of every jewel; there is no stone with whose qualities and birth-place he is not fully acquainted, nor is there any signet stone but what he knows its intrinsic worth. Fifteenth, "The Bastak Bidya," or "the science of architecture;" from acquaintance with it one can build every kind of house and all sorts of fountains, reservoirs, and canals with the greatest elegance, and can tell each one of the particular properties of every separate house. Sixteenth, "The Rasayan Bidya," or "the science of

* The oriental belief is that the "Jins" (a kind of demon) have from time immemorial perpetrated various wonderful charms and incantations by which they annoyed men till the time of Solomon, when they were somewhat subdued. After him they again became unruly, and all ill-luck is ascribed to their influence.

chemistry;" if one learns this science, then he can with the greatest ease control silver, gold, copper, mercury, &c., and moreover can make silver and gold from ashes, and shew them to people, and this art they call alchemy and chemistry. Seventeenth, "The Indar Jal," or "the art of juggling," which is another science, and one acquainted with it can captivate the hearts of a whole world by reason of its fascinating effects, and if he wishes, he can make the life leave his own body and go into another person's; besides this, he can manifest other such wonderful miracles that the whole world will remain astonished. Eighteenth, "The Gandharab Bidya," or "the science of music;" from knowing it, the condition of the six male and the thirty female tones, the explanation of the three octaves, and the relative bearings of the seven notes to each other, are ascertained; from it too the rules of the tuk,* dhurpad, singing, and music are obtained, and you can sing whatever tune you like with perfect correctness, and whatever musical instrument you set your mind on, you can play with ease; it is indeed a feat to dance before one who is versed in this art, for the measures of singing in time and tune are in his hands. Nineteenth, "The Nat Bidya," or "the art of rope dancing and juggling;" the use of being acquainted with it is that one becomes an adept in juggling, sleight of hand, and trickery, &c.; those acquainted with this science show great skill and talent, especially the women, whose calamities are beyond the power of cure; they can make a young man old, and an old one young; they can climb a bamboo with a child in their lap, and run along a rope, and by the aid of their lips they can string pearls, and in an instant deprive the most shrewd of their understanding. In short, their fearless tricks cannot come into the understanding even,—how then can the tongue speak of them, or the pen write them? Some of them are called tumblers and some jugglers. Twentieth, "The Gajshastra," or "the elephant code." One acquainted with it can recognize the goodness and badness, the age—in short, every fault and good quality—of the elephant; besides this they know, as they should, the manner of curing its every disease, and the way of keeping it in proper health. Twenty-first, "The Salutar Bidya," or "the veterinary art." The effect of acquaintance with it is this, that one can recognize without the least consideration the faults and good qualities, colour, breeding, &c., of horses; moreover, one can tell with certainty whatever defects the colt will hereafter show, and can give according to rule medicine for every sickness, and it is most probable that he will make no mistake in this matter.

* "Tuk," not tuk, is the opening bar, or introduction of a song. "Dhurpad" is the burden of it.

CHAPTER XIII.

A FEW LINES ABOUT THE DEVOTEES OF INDIA, AND AN EXPLANATION OF THEIR SECTS.

THE first kind are the Sanyasis; their belief is that they should forego all sensual desires and carnal appetites, and in abstinence and fasting should not turn away their face from unendurable troubles; they cover their bodies with dirt to such a degree that it all collects there; and they keep their hair entangled to such an extent that it is formed into clots; day and night they place their thoughts on God, and bend their heads in His service; they care for no one, nor have they desire for anything; naked from head to foot, entirely covered with ashes, having forsaken fame and reputation, what difficulties do they not bear in the road of their Lord? Although outwardly their state is wretched, still inwardly by the bounty of the great Giver they are most wealthy; although they have laid waste the foundation of their body, still they have made the building of their soul populous. One of their sects silently practise devotion, and carry on a dispute and argument with their own spirits; others again, foregoing their bodies and raising their hands towards heaven, seize the skirt of their desire; while others again suspend themselves upside down from some tree, and burn their inordinate appetites in the fire of penance; some, in the place of their worship, from morning to evening, remain continually standing, repeating the name of Ram; and others also withdraw their sight from this world, and fixing it on the sun, look steadfastly on the next world with the eyes of their heart. In short, these men spend their time in repetition of the Divine Name and penance only; every instant they keep their desires in restraint, and their way of worship is exceedingly difficult; what power has any one else then to fulfil it, or even to fix his thoughts on it? There is a well known proverb, "You should let every one do his own business," and if the name of every sub-division of this sect, and a description of their manners, customs, and all their modes of worship, should be written, then the story would be greatly lengthened. The second kind are the Jogis, who spend their time day and night in recalling their God to memory, and, by holding in their breath for a long time, live for hundreds of years; by reason of their strict austerities, their earthly garment *(i. e., their body)* is so light, that it flies in the air and floats on the water, and by the power of their actions they can cause their souls to flee away whenever they please, assume whatever form they like, enter the body of another person, and tell all the news of absent ones *(the invisible world)*; from putting copper in ashes, they can turn it into gold, and by the power of their magic fascinate the hearts of the whole world; they can make a sick man, on the point of death, well in one moment, and can instantaneously understand the hearts of other people, and their custom is to have no cares or acquaintances; it is true that "the Jogi is no man's friend;" and although, in magic and sorcery,

alchemy and chemistry, "Sanyasis" have great skill, still the art of the Jogis in these matters is more widely famous. The third kind are the Bairagis; it is indeed true that they are full of devotion, strict in their penance, and spend their time in much happiness, and day and night remaining occupied in their peculiar kind of worship, are in love with Ram; they are cut off from the world, and remain with their hands together in supplication before their Creator; each one of them walks according to the direction of his preceptor, and does not leave the narrow path laid down by him. Many men of taste among them, composing laudatory couplets about the Unity of God, and way of knowing him, sing them from morn to eve, and play on various kinds of musical instruments; in their belief, this is the true way to worship God and the road to heaven. Many of them also get into a state of ecstasy, and begin to dance naked: moreover, they wander about turning lighted torches, and in their opinion this is the essence of devotion and the road to salvation; to such a degree do they carry it, that they say that he, who has advanced even one foot in this matter, truly has taken one step in the journey of his desire; some of them shout out His name also, and wander about making mention of His memory; many of them too remain seated contemplating God, and thinking of His several forms; whilst others of them remain with their thoughts fixed on the Vedantas* and Shastras, that they may find out the secrets of the Unity of the All One, and the traces of the knowledge of Him, and thus, filling the house of their souls with light, remove its darknesses. Amongst them there are many sects also, each of which is called after the name of its chief. The fourth are the Nanak Panthis, who are also called Udasis. Their founder was Baba Nanak, and these also, agreeably to the orders of their chiefs, remain occupied in the praise and eulogy of God; but this is the sum total of their worship, to chant the distiches, songs, and verses of their teachers, and enchanting people with them not to fix their thoughts on anything. The fifth kind are the Jatis Seoras, who also perform severe austerities, and undergo great hardships; for forty days at a time they remain engaged in penance and fasting, and bear the griefs of hunger and thirst for a long time; they do not take care of their bodies properly, and often the name of food and drink does not issue from their tongue; the whole of the rains, moreover, they do not go anywhere, in short, do not even put out their foot, in case they might hurt some insect or worm, for their greatest worship is the preservation of animals, and for this very reason they do not burn fires or cook food. To build houses, light lamps, dig wells—in short, to draw water even from them,—they consider wrong, lest it should be the cause of pain to any animal; besides this they never eat vegètables, greens or fruits, for, in their opinion, such things are like animals. If they are very hungry or thirsty, then, according to their need, they beg from the houses of their followers and eat and drink; and the clothes and rags which are necessary they keep by themselves; they do not acknowledge the True Creator, for the precept of their teachers is this, that as the grass grows by itself, and no one sows it, so also is the birth of men and

* The theological part of the Veda, and contained in the Upanishad.

animals, and in short it always was so; neither do they believe in future punishments. They say that man's body is a collection of four elements, and when it is broken to pieces, then each part mixes with its original element—hence, on whom, and for whom, is the punishment? Moreover, for this very reason, to give fire and water to the dead, as is customary in the religion of the Hindoos, is, they say, in their opinion wrong, for if you put oil in a lamp that is gone out, of what use is it? Still more curious is this, that they regard being shaven or shorn* by the hands of a stranger as a great calamity, and to pick out their hairs with their own hands, as true worship; the speciality of their austerity is not to brush their teeth or wash their faces, to remain unclean, and not to bathe; and if their hands should be thoroughly polluted with† the human excrement or urine, not to wash it off, or consider it unclean; for this reason all Hindoos, who regard the absolute Creator as the True One, and have no doubts regarding future rewards and punishments, keep apart from this sect, and do not consider it right to associate, or even talk, with them; and they say thus, that if from one quarter a lustful elephant, addicted to killing people, having broken its chain, should come, and from the other a Seora, then they should go towards the elephant, and not even look towards the latter. The Brahmins also regard the old religion, which has been prevalent since the beginning of the Creation according to the laws of the Vedas, as right, and do not reverence the religious opinions which any sect may invent of its own accord for its own guidance; besides this they do not admit any one of a contrary creed to their religion, although he may beg for it greatly; and if any one become an apostate from that faith, and adopt another religion, should he ever again wish to join his former belief, still they do not allow him to re-embrace their faith, though he may entreat most humbly for it. In that religion there are four classes or orders; the first of which is the Brahma-charj, whose faith is this, that they should not marry, but fully apply themselves to the acquisition and perfection of sciences, both outward and spiritual. The second is the Grihisti; they are they who marry and employ themselves in household matters. The third is the Vanaprastha; these are those who, when they get past middle age, and have sons and offspring, then leave their families, and going with their wives to the woods, remain meditating, and performing penance, and eat nothing but fruit. The fourth kind is the Sanyasi, or they who entirely eschewing all communication *(with the world)*, perform severe austerities and difficult worship. There are four castes, or four sects; the first are the Brahmins, whose duty it is to read the Vedas, and pass their time in learning true wisdom; the second are the Chhutries, whose business it is to govern, administer justice, and fight; the third are the Vaishyas, whose occupation is trade, banking, and other arts and professions; the fourth are the Sudras, whose office is to perform service to the three other kinds. In short, all the natives of India, whether Hindoos or Mussalmans, dress well, are fond of good food, have cheerful faces, are well-mannered, polite, faithful, well-behaved, true friends, speakers of the truth, kind,

* Literally, "To have scissors or razors applied to the head or face."
† Literally, "Be filled with."

compassionate, merciful, able, of fixed disposition, just, contented, friend-servers, magnanimous, and trustworthy; moreover, the bankers are so upright that if any person place a thousand rupees, secretly, with one of them by way of deposit without any witnesses, then should he ask it again at any time, he immediately makes it over to him without any demur or ceremony; and if any one, by reason of fear of the road or any other cause, should deliver money into his charge, on the condition that he will take it to a certain city, or that his children are there and that he wishes it conveyed to them, then also for a little profit he takes the money, and on a small piece of paper writes a cheque in the Hindee character on the name of his agent, whose shop is in that country, and neither puts it in an envelope nor seals it; then when that person goes to him, he *(the agent)* with much politeness, agreeably to the sum mentioned in the writing, without delay hands over the money to him, that he may know how trustworthy and upright is the conduct of an honest money-lender; this kind of writing is called a cheque on demand, and the profit, the draft fee; and if that person wishes it to be sent in any one else's name, that banker sends that paper with a letter to his agent, and gets his receipt from him, however far the road may be; this kind of writing is simply called a draft. More wonderful still is this, that if the holder of that draft at sight should sell that piece of paper to any other banker of any other city than the place mentioned, he will take it at once, and hand over the money to him; and there is another circumstance more wonderful than this even—if any merchant from fear of the road should deliver over his goods and chattels to a banker, then these good-dispositioned ones take their commission, and convey the goods in perfect safety and security to where the owner directs, taking the loss on themselves; the name of this kind of proceeding is called insurance.

DISTICHES.

All the inhabitants of Hindostan
Are capable, wise, clever, and honourable.
Whatever they say with their mouth they eagerly perform;
They never make any mistake in their money transactions;
In them there is affability and shame, modesty and fidelity,
Elegance and kindness, generosity and munificence;
In love matters such is their state
That they give up every thing they have, even to their life.
Enough they have all the good qualities of man;
In one of them alone you find the virtues of a world.

CHAPTER XIV.

A FEW LINES IN PRAISE OF ITS SOLDIERS.

THE soldiers of this country are generally faithful, daring, true to their salt, willing to lay down their lives in the employ of their masters, and do not leave their service; they die and expire, but do not turn their backs; the custom of most of the brave and daring of this country is, that when the time for fighting with arrows, balls, &c., is past, and the moment for close conflict arrives, they let go their horses, and, with their swords drawn, fight dismounted; for this reason, lest if one side overcome the other, it might thus happen that any of their comrades should lose their wits, and think "We are indeed horsemen, come let us make our horses flee, and preserve our lives;" for life is a wonderful thing, and very dear; and there is a well-known proverb, "If one loses his life or his head, he will not get it a second time; therefore first cut off the foot of flight, that you lose not the victory; and although the head must be cut off, still let it be cut off."

DISTICHES.

Those, who are called brave, in the day of battle
Do not keep a foot for flight in their body;
They will never turn back their steps;
They may be killed right and left, but they fight well to the end.
When can flight fall on their ranks, for they are immoveable?
The earth may give way, but they will not yield.

PROSE.

And some of the zamindars also of this country, if from any cause they should rebel against their rulers, when they themselves go to fight, appoint a number of their relations to take charge of the women; when these see that the ruler has conquered, and they *(their brethren)* have despaired of life, they, to preserve their honour, choose hard-heartedness, and killing the women one and all, then go to the fight, and are themselves killed; the name of this deed is Johar, or general massacre; but this way of acting is not peculiar to the zamindars; for certain nobles also, who have any pride in them, when they see that a slight has been cast on their honour, revolt against their kings; they give their lives, but do not lose their honour and reputation. For instance, I, the writer, have heard this story from my own father, now deceased, that in the reign of Muhammad Shah, Firdaus Aramgah, which was prior to that of Nadir Shah, amongst his sincere friends there was a Sayud, by name Hussan Zaki Khan, who was an inhabitant of Bahraich, and the friend of the deceased Nawab, Umdut-ool-mulk,* Ameer Khan Bahadur; he was a very generous

* This is a title, meaning "the support or pillar of the state," which is conferred on officers of high rank.

man, of high spirit and true to his friends; his monthly salary was three hundred rupees, but it never sufficed for more than twenty days, for this reason that there used generally to be a number of friends collected in his house, and whatever any one wanted, that was immediately procured; in short, in the house of the noble above-named every month, for ten days there was pinching, and for twenty days abundance. And this was the manner of his personal expenditure; he used to eat his food with two or four friends, had one suit of clothes to wear, one horse to ride [but that was exceedingly swift and costly], his saddle and bridle also were highly adorned, and his arms made of gold; for domestics, he had two table servants, two house servants, and one groom, and one of the indoor servants acted as his transactor of business; the latter, moreover, had this strict injunction, that there should always be grass before the horse and fire on the hearth, so that no one might know that there was a fast in the house of Hussan Zaki. To make the story short, in Dilli one day a grass-cutter was unwittingly killed by a Pathan, who, when he found refuge nowhere else, came into the presence of that venerable one, and explained to him, "I am a Pathan of that village of which you are the chief; I unknowingly committed a murder, and have come to you with this hope, that you will hide me and save my life; if you will do this, it will be the height of manliness and generosity." That resolute one, without thinking, replied, "In the name of God, seat thyself; this is thy house—have no fear;" immediately on hearing this news, all his acquaintances, who had a care for his friendship and were brave,* came and joined him; at last, somewhere over a hundred men seated themselves down prepared for death, and the energy of the Kotwal† could do nothing to oppose them:‡ for, to confront those prepared to give their lives, it is first incumbent that one be prepared to lay down his own. At last the whole circumstance was detailed with all its ins and outs to the King, who immediately sent a command to the Umdut-ool-mulk to this effect,—"Hussan Zaki Khan is your friend, advise him to separate himself from this murderer, and deliver him up to His Majesty's servants without delay, so that he may obtain the punishment of his own deeds, and no one else may ever again manifest the like audacity." The deceased Nawab acted according to the orders of the King, but that venerable one did not listen to what he said, and moreover gave up his salary. On this the Nawab sent a petition to the King that Meer Zaki cared not for his own life or his salary; however much his disobedience was displeasing to himself,§ still to prevent it was impossible, and he was helpless; it was left to His Majesty to do what he liked, but he hoped his impertinence might be excused when he said it was better to pardon that murder on account of the retaliation of which thousands of murders would have to be committed, since for the public weal a little wickedness is allowable. At last the murder was forgiven by His Majesty the King, still

* Literally, "had the intoxication of manliness."

† The Kotwal was formerly the chief police officer of a city or town, but in the present day holds a subordinate position sometimes.

‡ Literally, "Could not reach so far that he should form the idea of (going) there (to oppose them)."

§ Literally, "one born in the family;" *i. e.*, in the present passage the dependant of the king who was representing the matter in the usual humble Eastern style.

that great man never again entered the service of the deceased Nawab, but through the medium of Miyan Akil, the Chief of the Kambal Poshas, became a servant under the Government of Nawab Samsam-ood-Daulah Khan, Bahadur, the Duranee, and in his war with Nadir Shah was slain along with him; only the body of that brave man lay about twenty paces ahead of the corpse of Akil Beg.

DISTICHES.

That which he did, surely it was the deed of the brave,
And his name will be remembered till the Judgment Day.
The mention of the dangers he endured will last for a long time;
The narration of them will survive, though his place be forgotten.
Now-a-days there remain to us neither the same soldiers nor such patrons;
The story only is left to be told and listened to.

CHAPTER XV.

IN PRAISE OF THE WOMEN.

THE women of this country, I mean certain of the Hindoo women, love their husbands to such a degree that they cannot bear the flame of the fire of parting from them, and cannot remain separate from them for one instant, but after their *(husbands')* deaths, putting on their bridal attire, decking themselves out with their jewels, fully adorning themselves, and anointing themselves with argaja and sondha,* they burn themselves in the fire along with their *(husbands')* body, if it is to be found; otherwise, taking some of his clothes in their hands, they turn their gold-like body† into ashes, in the hope that their name may be conspicuous in this world, and they may enjoy much happiness in the next.

QUARTRAIN.

Do not connect suttee with a moth,
For there is a great difference between the two ;‡
The one gives her life in the fire for the dead,
Whereas the other does not hover around a candle that has been put out.

PROSE.

And others of them, although they do not burn themselves, still through fidelity and shame, after the death of their husbands, eschew wearing good clothes, eating good food, or even adorning themselves with their jewels and ornaments, and spend their nights and days in penance and heavy grief, although they may be only girls; if married for one night even, they do the same, and their whole life-long burn without fire. In short, in their religion to marry a second time§ is to lose the house of futurity, and disgrace the name of their family in this world. Although in the Mussalman religion this is considered no fault, still *(for a widow not to re-marry)* is generally prevalent amongst the families of the inhabitants of this country, especially in the cities, where it is carried to such an extent, that although the parties might only have been betrothed, and her betrothed should die, they *(her family)* put widow's weeds on the girl, and either send her to her father-in-law's house, or keep her in her mother's family. The result of this is that she spends her life in worship and reading the Kuran, after the manner of widows, and as long as she lives groans under this calamity; although her husband might have been most learned, still she becomes a fool in this matter, and forsakes the paths of the laws of Muhammad.

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* "Argaja" is a native perfume, composed of various ingredients, of a yellowish colour, used for anointing the body with. "Sondha" is a fragrant hairwash.

† That is, from the argaja with which they anoint themselves.

‡ Literally, "between that and this."

§ Literally, "to make a second home."

DISTICHES.

Enough, in suttee then there is only the name ;
But it is, indeed, something to burn without fire.
The one's grief is got rid of by being borne for an instant,
Whereas the other spends her whole life in dying :
The one dies and expires, O friends! in one instant ;
But to the other, as long as she lives, there is the counting of her breath :*
The one, then, instantaneously burns the body ;
The other lives, but day and night burns her soul in grief.
In short, that woman is indeed lovely
Who always wears the garment of modesty :
For modesty is a sign of goodness of conduct,
And if she has it not, then all her life is but as dust.

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* In the hope that death may soon come and relieve her from her troubles.

CHAPTER XVI.

IN PRAISE OF LOVERS.

THE lovely ones of this country are also unequalled in grace, and in splendour are like the shining moon. I do not say that any land is wanting in beauty, but that the habits of the beautiful women of this country are quite distinct; for that neatness of form, blandishment and coquetry, winning and charming manners, decorating, anointing, ornamenting, foppishness, and elegance, which are seen here, are beheld in no other region, and this is a well known thing, that in the immediate neighbourhood of Dilli, as far as beauty goes, an unadorned one has the elegance of adornment, and should one with a body fair as silver, but unpolished, come here, in a short time, having obtained neatness of form, she will rank among the beauties of the world.* In short, every one here knows how to steal and rob *(people's)* hearts, and whomever you look at, she is an expert in sharpness and repartee; should she form the desire, then with one glance she will drive a wise man mad, and in one instant deprive the hermit of his hermit's clothes;† the devotee of a hundred years immediately on seeing her lovely glance‡ becomes a debauchee, and the old hermit, a worshipper of Venus.

DISTICHES.

Every one is a proficient in the art of alluring hearts;
Every one is perfect in elegance;§
Whichever you behold, she is incomparable in beauty,
In blandishment and coquetry superior to Laila ||
If she open her sweet lips a little,
Then Sherin¶ can say nothing, but offer herself as a sacrifice.
They always keep their lovers indisposed,**
And can kill whomever they like with their eyes.
If a devotee should see but for an instant her meeting with her bridegroom,
Then he would give piety for her unveiling offering ††
They destroy the Mussalman's faith,
And, if they choose, can turn a Hindoo into a Mussalman.
In an instant they will change a mosque into an idol temple,
And cause a state of paganism in the temple of Mecca.
The praise of the beautiful ones is beyond bounds—
How then can the pen sufficiently write it?

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* Literally, "she will become prime in beauty."

† That is, of his goodness and austerity, and desire to live a solitary life.

‡ Literally, "the cup of her eyes."

§ Literally, "elegance is finished (or reaches its height) in each of them."

|| Laila was the mistress of Majnun, and famous for her charming and winning manners, which drove him quite "majnun," or mad; their loves have been made the theme of poetry by many Oriental writers. Majnun was also celebrated for his powers of love-making.

¶ Sherin was a celebrated Eastern beauty.

** The word "bemar" is rather out of place, and is only used to jingle with the "mar" of next line.

†† "Jilwa" is the meeting of the bride and bridegroom in presence of their relatives; and "Runumai" (showing the face) is the offering made to her, when she then unveils herself.

PROSE.

In short, how much soever you may praise this land, and commend its inhabitants, it is right,—for every one, great or small, living or dead, present or past, wise or discerning, has praised this country, and moreover desired to take up his abode in it; thus, for instance, the inhabitants of many lands have come, and, adopting it as their residence, have forgotten their own country, and from being beggars have become rich men, and from being poor, wealthy.

DISTICHES.

The whole world is full of people,
But India is a wonderful country:
If a beggar come here in the morning,
You will see him before evening a noble.
A foot soldier in an instant becomes a horseman,
And he who comes discontented becomes satisfied.

PROSE.

Truly, till the time of Aurungzeb this was without doubt its state, and the cities were well populated; but since the reign of Farrukh Siyar the kingdom has suffered injury, and Muhammad Shah was not able to keep it in order by reason of his luxuriousness, although up to his time even there always remained a breaking-up-of-a-market-like state,* but it was in the reign of Ahmad Shah that it was entirely destroyed, when many ministers and worthy men confined themselves to their houses, and certain cavaliers and men of honour, by reason of penury, closed their doors and died; while others, being dispersed and scattered, went and took up their abode in different places. Happy was the state of the inhabitants of the province of Bengal, for the Right Hon'ble Company took up the government, and for this very reason this corner is flourishing to this day. Except in it, on all sides there is a calling out for justice; but in these days His Excellency the Right Honorable the Viceroy and Governor, Lord Marquis Wellesley, Bahadur [may his reign continue], has turned his attention to the management of the government and the administration of the country, and it is probable that what he has determined will, by the favour of God and His divine kindness, be accomplished, so that in a short time this land will obtain the splendour of the best of countries.

DISTICH.

May his Government remain lasting,†
And may every one praise his power.

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* In India there is great deal of noise and bustle at the breaking up of a market; many people being collected together, and dressed in various costumes, give a certain imposing air to the whole scene. The writer here means that the kingdom still preserved a great deal of its pomp and grandeur, though in decay.

† Literally, "Morning and evening."

PROSE.

To be brief, all India, including Bengal, the Dakhan, and Kandahar, contains twenty provinces, one hundred and ninety divisions, and four thousand and two districts; its revenue is eight hundred and eighty million, eight hundred and eight thousand, five hundred and eighty-three dams ;* and since a little has already been written regarding the praises and circumstances of this country itself, it is proper that I should describe somewhat the condition of each of its provinces, and try and show the dexterity and expertness of my pen.

* The "dam" here referred to is that of Akbar's time, which was worth $\frac{1}{40}$th of a rupee, or about $\frac{3}{4}$ths of a penny. It has since greatly deteriorated in value, and in the present day is only $\frac{1}{1600}$th of rupee, or $\frac{1}{40}$th of what it was worth in Akbar's time.

CHAPTER XVII.

ABOUT THE COUNTRY OF SHAHJAHANABAD, THE SEAT OF GOVERNMENT.

FROM the Hindee and Persian histories it thus appears that the city Hastinapur, on the banks of the Ganges, was in former times the capital of the kings of India; its extent and splendour was in their time beyond the bounds of description, and the tongue was unable to narrate it; and although it is still very flourishing, yet it is not equal to what it was in the times of the Pandavas and Kauravas.* When these two tribes disagreed and fought with each other, the Pandavas left that country, and went and established themselves at Indraparast, which is on the banks of the Jumna, and moreover made it their capital. After some time King Atakpal, Tunwar, about the year 1200 odd of the era of Beer Bikramajeet, built a fort and city, and called it after his own name; after him, King Kutub-ood-deen, Aibak, and King Shams-ood-deen, Iltimash, moreover took up their abode in it, but King Ghayas-ood-deen, Balban, built another fort in the year 666 Hijra, and called it Marzaghan.† After that King Muiz-ood-deen, Kaikubad, in the year 686 built another city on the banks of the Jumna, very spacious, with most elegant buildings in it, and called its name Kilugurhi, which Amir Khusru has written a laudatory account of in his book called Kiran-oos-sadain.‡ After him, King Jalal-ood-deen, Khalji, populated the city Kushk-i-Lal,§ and King Ala-ood-deen founded Kushk-i-Sabz,‖ and respectively made these their seats of government. Afterwards, King Ghayas-ood-deen Taghlak Shah in the year 725 Hijra built the city Taghlakabad, and after him his son, King Muhammad Muiz-ood-deen Junan, founded another kingdom, and constructed a palace having a thousand pillars; and besides it erected many other houses of red stone very elegant and neat. Afterwards, King Firoz Shah in the year 755 Hijra populated Firozabad, which is very spacious and grand, and having cut the Jumna, caused it to flow under it; besides this, at a distance of three kos he built another palace with a very lofty minaret, which is standing to this day; the common people call it the pillar of Firoz Shah. After him, King Mubarak Shah populated the city Mubarakabad: and in the year 938 Hijra King Humayun mended and repaired the fort of Indraparast, and giving it the name of Deenpanah,¶ made it his capital. Afterwards, Sher Shah, Pathan, having depopulated Kushki Sabz, populated another city, and his son, Saleem Shah, built Saleemgurh,** which is standing to the present day in the city of

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* The Pandavas, descendants of King Pandu, and Kauravas, of Kuru, were the ancient inhabitants of India. A full account of them is given at the end of this book.

† "Marzaghan" meaning "hell, or a burial place."

‡ Meaning "the conjunction of the two fortunate planets, Jupiter and Venus."

§ "Kushk-i-Lal," or "the red palace."

‖ "Kush-ki-Sabz," or "the green palace."

¶ "Deenpanah," "the shelter of the faithful."

** "Saleemgurh," the fort of Saleem.

Jahanabad *(Delhi)*, on the banks of the Jumna, opposite the fort of Ark.* Although each of these sovereigns populated a city and made it his capital, still the seat of government of the kings of India is known in every country by the name of Dilli. Afterwards, in the year 1048 Hijra, that is, about the twelfth year of his reign, Shah Jahan, Sahib-i-kiran,† the second, founded another city near Dilli, and called its name Shahjahanabad ; from the elegance of its architecture this region has become so splendid and populous, that all the countries peopled by former kings, which have been mentioned above, have been forgotten, and its name only has remained, in the same way as many large rivers flow into the sea, but its name only is mentioned. Its fort also of red stone is built with such strength and elegance, that the tongue of the builder of fate becomes red‡ in its praise, and to make one like it then is an impossible task ; besides this, the houses are many in kind and number, elegant and pretty, and its garden is the choicest of the gardens of the world ; canals flow in every direction, and there are baths in every house filled like goblets ; wherever you look, you see some new details, and wherever you cast your eyes, they remain fixed there. If Rizwan§ were to see the beauty of that garden, then he would withdraw his hand from the office of gatekeeper of the garden of Paradise.

DISTICHES.

Every house of this garden is a pattern *(of elegance)* to it,
And in good structure twice as fine as those of Paradise ;
Its flower beds are always in bloom and blossom,
And autumn never gets admission there.
Apart from those of the world are the hue and scent of its roses,
And the sweetness of its flowers is quite distinct ;
The colour of its birds too is quite peculiar,
And the manner of their singing perfectly different ;
To what shall I compare every thing ?
For the things of this garden and those of the world do not blend.

PROSE.

Around that fort of Mubarak there is a very wide, broad, and deep ditch, so that the depth of the earth falls short of it, and this reaches somewhat beyond it ; its water is so pure and clear that, if one grain even of poppy seed should be lying at its bottom, it would be clearly seen in a dark night, and if a blind man could dive into it, he would certainly bring it out.

DISTICHES.

A mustard seed can be seen at its bottom ;
Where is there this clearness in the lustre‖ of pearls ?
And if a hair should fall into it,
Then it appears to the sight like the vein¶ of the pearl.

* That is, "the fort of the sun."
† That is, "the mighty," or one who has been born under a fortunate junction of two or more planets.
‡ That is, "ashamed."
‖ "Rizwan" is also another name for Paradise. There is here a play on the word.
§ Literally, "water."
¶ Literally, "hair."

PROSE.

And the Jumna also, having become anxious to see that fort, has come from the east and flows with much grace under it. Afterwards, Nawab Ali Murdan Khan, deceased, cut that river, and brought the royal canal over the Sirmor hill, which increased the splendour of its streets and markets, and made the honour of the city twofold; hence in most people's houses there were little reservoirs full of cold water, and the baths and the tanks also of the royal palace remained filled; in the gardens, freshness began to take up its abode to a great extent, and the flower-beds became excessively verdant; so that that great man truly was a Bihishti,* for from his work kings and beggars obtained affluence.

DISTICH.

May God in the Resurrection give him honour,
For his bounty flows from street to street.

PROSE.

The wall round the city is built of stone, and is very hard and strong; the compound of the understanding cannot contain its breadth, length, height, and good building—in fact, it cannot think of the measurement of one side even. Inside and out of it there are villages innumerable, and at every hand's breadth, in all directions, there are hamlets, with many buildings of various kinds and sorts, all most elegant, and a great number of dwelling-houses of many varieties, each well constructed. The spring time of its garden has no autumn,† and in its flower-beds there is always a talisman-like state. Every quarter of the city is of greater extent than the world, and its smallest street is larger than a city; there are crowds of people on every road, every place is a resort of sightseers, and the inhabitants of the cities and villages, having found it to their welfare and ease, have taken up their abode there. In short, people of every kind, and the things of every country, are to be seen there in great numbers whenever you like, and it is not possible that at any time there should be a deficiency of anything. Although all the bazars of it are superior to the whole world, still the Chandni Chauk‡ is the light of the whole city, and every shop in it is without an equal in the world; whatever things you see, they are worthy of kings; its courtyard too is so spacious, that the heart opens in it, and so clean, that a man may scatter rice there and eat it. The brokers of that bazar will not lift up their eyes to look at merchants, and the haberdashers of it think nothing of jewellers; the shop of one cloth merchant is equal to that of all the cloth merchants of Constantinople, and the banking-house of one banker is equal to that of all the bankers of Iran. Certainly, however much you may praise that gladsome place, it will be right, but the state of the king's palace

* A Bihishti means a dweller in Paradise. In India this name has been given to the water-carrier class, because they are supposed to give water to people *gratis*, and in reward for this it is said that they will obtain a place in Paradise.

† Or "the beauty of its garden has no fading."

‡ Or "moonlight street."

is quite distinct, and its arena very neat and spacious; the buildings in it are exceedingly well constructed and lofty; its area is a cause of envy to the area of the rose garden, and every shop is an ornament to the market; all its artisans are in good circumstances, and their store-houses are full of money, goods, and jewels; there is no deficiency of anything there, nor is any person in that city unhappy.

DISTICHES.

Its gates are the doors of a flower garden,
And its whiteness is the choicest of the choice ;*
If one should see its extent for an instant,
Then his heart will not become dejected again the whole of his life ;
Wandering through it drives grief away altogether,
And its perambulation is pleasing at all times;
And if he could see its state but for a short time,
Then Mani† would never again mention the name of his picture gallery, Arzhang.
I have indeed praised it much,
For it is the origin of the Oordoo language.
The design of its cattle market, too, is quite distinct ;
And its extent is also greater than the extent of the world.

PROSE.

Its court is full of four-footed animals of every kind, and its surface very clean and level; in every direction *(you behold)* a collection of people, and in every quarter merriment; horse dealers are to be seen shewing off various kinds of horses, whilst the buyers remain collected round the sellers; the traffic in it is for ready money;‡ every broker there is a rich man, and intoxicated with wealth. On one side you will see a person bargaining for a horse, and on another some one standing up and settling the price of a pony; in one quarter the soldiers and men of rank are to be seen seated on platforms, with their saddle cloths spread, and their hookahs placed by them; in one direction behold the fops and dandies seated in their assemblies, and in another place, several rakes and profligates trying to smoke broken pieces of tobacco, whilst in another quarter, a few large and big talkers are seasoning their two-and-a-half grains of rice.§ In short, there is a crowd like as at a fair, and a congregation like that of the chhari,‖ collected every day, except Friday, up to two o'clock in the afternoon. To be brief, every quarter of that country, the foundation of auspiciousness, has beautiful environs, and every place in it is well populated; owing to the above circumstance, there are in it many temples,

* Literally, "The selection of the world." The reader will here observe the play on Gulistan and Biyaz: Biyaz is a common-place notebook, made of white paper. These lines might also be translated, "its gate is a chapter of the Gulistan, and its notebook contains selections from the books of the world."

† "Mani" was a celebrated Persian painter, the founder of the sect of the Manichœans, and was burnt by order of Bahram. He is said to have filled a cave in Chinese Tartary with his strange and beautiful paintings.

‡ Dast-ba-dast literally means from hand to hand, quick, expeditious, and hence a ready-money purchase.

§ The meaning of these two sentences is, that these vagabonds like to show off their learning, and express their own grand opinions, or that they are trying to do what is absurd.

‖ The "chhari" is a procession of the followers of Shah Madar, in which flags and bamboos are carried.

monasteries, and schools, elegant and pleasing to the sight, and several garden-houses also. But in the year 1060 Hijra, that is, about the twenty-fourth year of the reign of Shah Jahan, a Jama Musjid of red stone was built in the middle of the city, so beautiful that the people of former ages had never seen, nor had those of latter times heard of, the like; the foundation of it is laid on Samak,* and its minarets reach to the sky; the dome of heaven is the averter of calamities from its domes, and the splendour of its small turrets reaches to the upper world; the steps of its pulpit are higher than those which reach to the highest heaven, and the pillars of the milky way are lower than the pillars of its doors. Its shrine is a place of acceptable prayer, and he who prays there is approved of at the threshold of the Almighty; its walls are higher than the wall of Alexander, and its court is equal to that of Paradise. Although much gain accrues from the building of mosques, gardens, and travellers' resting-places [for from them the builder's name remains in the world, and the people too obtain comfort], still the construction of a warm bath is the cause of pleasure to both old and young, and removes the troubles of every one's heart: so, too, from the royal bath in this city there has been conferred a public benefit, and no person is excluded from it: in structure it is more beautiful than the bath of Plato; its doors and walls are most exquisitely constructed; the roof of its dome is close to the region of fire, and the foundations of its walls adjoin the centre of the earth; its dressing-rooms are the best of buildings, and its baths are the water of life to those whose constitutions are dried up; its kitchen is a store-house of burning fire, and the moon is the mirror of its sky light; its heat increases the innate heat *(of the body)*, and its humidity augments the natural moisture *(of the human frame)*. In short, every house of this city is incomparable, and along with this, the buildings are many in number; but just as inside the city there are a multitude of houses, so also outside of it are there an immense number of tombs; a great many kings', ministers', and nobles' mausoleums are in every direction; but the most celebrated is that of King Humayun in the Kailu fort of Kaikabad on the banks of the Jumna: and besides their tombs,† the graves of the wise, great, and holy, who were celebrated in their time, are in such numbers, that there is, as it were, a city of the dead populated there. Narnol is an old city, about fifty kos distant from Dilli; its climate is exceedingly good, its environs are pleasing to every man of taste, and the houses in it are generally built of masonry and stone; the henna plant‡ of that city is of a very rich colour, and the fields in which it grows are close to the town; the children of the inhabitants often, as they play with one another, emerge on those fields, and as they return to their homes, fill their shoes with henna leaves; in short, by the time they reach their houses, their feet become a red carnation colour. There is also plenty of game of all kinds there, and on this account the bird-catchers sell four partridges for a pice; what desire, then, can any one entertain for meat or vegetables that they should send for them and

* "Samak" is the fish on which the earth is supposed to rest, in the Hindoo mythology.

† That is, the kings, ministers, and nobles.

‡ This is the plant, from the leaves of which the red dye, with which natives stain the hands and feet, is extracted.

eat them, except from indigence, or by reason of it being their custom? Moreover, fruits and flowers of every season, sweet-scented and sweet-tasted, are to be obtained in any number, and give ease and repose to the hearts and brains of those who desire them.* The natives of it are great men and nobles, and of every sect, but principally Sheikhs and Sayuds; and these moreover are very clever and wise. Up to the time of Muhammad Shah, Firdaus Aramgah, the above-mentioned city was well populated, and the wise and virtuous were so powerful, that in the month of Ramzan it was not possible up to midday for a baker or confectioner to heat his oven, nor was it feasible for any grain parcher to parch grain, or for any one in the day-time to smoke his hookah in the bazar; moreover, if any one perpetrated any of these deeds, then he lost his honour at the hands of the superintendent of police. Inside and outside of that city there are many temples, for thousands of men of dignity and rank lie at rest in that country; moreover, the tomb of the foreigner,† Sayud Muhammad, the Turk, is outside that city, and thousands of years have now passed since that nobleman was martyred at the hands of the infidels; the inhabitants of that place attribute many marvellous and wonderful deeds and miracles to his tomb, and to obtain their wishes go there every Thursday, and keep watch; and up to that time‡ no Hindoo was able to build any idol temple or shrine in the environs of the above-named city. When Ahmad Shah became king, then the possessions and substance of its nobles began to decrease, and in its assemblies disputes found their way, and every one took their road to where they saw there was safety; at last the above-mentioned city became depopulated, and everybody did what they liked there, and that state has remained to the present day. It remains to be seen what will happen hereafter,—God only knows. About thirty kos distance from Dilli there is an old city called Paniput; the holy Sheikh, Bu-Ali Kalandar, was born there, and when he was forty years old he came to Dilli and was raised to honour in the service of Khwajah Kutub-ood-deen; he remained for twenty years in the search of worldly knowledge, but when the rays of divine light were diffused on his heart, then he drowned all his books in the Jumna, and adopted the life of a traveller. When he arrived in Turkey, he obtained much profit from Shams-i-Tabrez and the Moolvie of Turkey, and besides them many of the holy men of that country also were of use to him. At last he returned to his own land, and when he arrived there, seated himself in the corner of retirement, till at last he left the world; a great multitude are witness to his revelations and deeds, and his tomb is the place of pilgrimage of a whole universe. Sirhind is an old city and one of the dependencies of Samanah; Firoz Shah in his reign, in the year 760 Hijra, separated and made it a distinct district, after which its population and splendour began to increase daily. At a distance of twenty kos from Sirhind is a temple named Bhawanaghat, which most people call

* It must be remembered sweet-scented refers to the flowers, and sweet-tasted to the fruits; so also the heart to the fruits, and the brain to the flowers.

† This word might also have been translated "the holy man," but I think "foreigner" suits best, although either would certainly do.

‡ That is, the reign of Muhammad Shah.

Mahadeo. It is an old place of worship of the Hindoos, but Fidai Khan, Kokah, who was one of the chief nobles, in the fourth year of the reign of Alamgir, took up his abode there, and called it Bijnor, and the king of that country, who had reigned there for many generations, he turned out agreeably to the orders of the King, and laid out in it a very nice and elegant garden of five terraces; the buildings are very fine, and the conversational benches exceedingly beautiful; however sad the soul might be, it would be fascinated there, moreover sorrow would never again come to that heart. Besides the building of the houses he did this wonderful thing, *viz.*, that he brought into that garden a stream of water from the skirt of a mountain with such skill that all the fountains, which were in the baths and canals, began to play from its water, and no longer had need of reservoirs. The rose also blossoms there to such a degree, that in the season every day innumerable nice coloured and beautiful flowers fall off the trees; moreover, the writer of the Khulassat-oot-Tawarikh says that in the spring time one day when he wandered through that beautiful garden, forty mans* of rose flowers dropped and were taken to the rose water manufactory.

DISTICH.

On its footpaths also there were heaps of flowers,
And no perambulation was complete without walking in it.

PROSE.

In short, the flowers there have year by year increased, and its elegance also has grown greater. Thanesar is an old city, about three kos to the south of Sirhind, and near it there is a large tank called Kurukhet; in Hindee books it is written that it is the centre of the earth, and the beginning of creation also, in the opinion of the Hindoos, was in that place; the result is this, that they regard it as a very great place of pilgrimage, and to wash in it as an exceedingly good work, deserving of reward, especially at the time of the sun's eclipse; for on that day crowds of people come from great distances, women and men, low and high—in short, all, small and great, come there and collect and give alms of money and goods in many manners and ways, both openly and secretly; however much any of them may be a miser or poor, still every one performs virtuous and charitable deeds beyond his means and power; moreover, besides the above-mentioned lake, for forty-eight kos round, all the marshes, tanks, baths, and wells around the city, and those houses near which the Sarasti river flows, in fact those resting-houses also which are known by the names of former saints, and mention of which is made in the old books,—these all are regarded as places of pilgrimage; and for this very reason the Pandavas and the Kauravas, who were the chiefs of the Hindoos, fought with each other and were slain there. Forty kos from Dilli to the north is an old city, Sumbhul; the Hurimandir in it is an old place of worship of the Hindoos, and it is said that in the last days an incarnation will take place there. Near it is Nanakmata, where the disciples and servants of Baba Nanak generally

* A "man" is forty seers, or nearly eighty pounds.

collect, and occupy themselves with devotion and penance; to the north of it are the mountains of Kumaon, in which are mines of gold, silver, copper, lead, iron, sulphur, and borax; besides this, hawks and kites, and other birds which strike with their claws, come from there; the wild buffalo, musk deer, silkworms, and hill ponies are mostly reared there, and white honey also is obtained in large quantities. To be brief, its city is very strong and inaccessible, and by reason of the shelter it affords, the zamindars do not obey the kings, but are rebellious; the writer, once on a time in company with the deceased Nawab Asaf-ood-Doulah, went in the retinue of the deceased Hussun Raza Khan, Bahadur, as far as Nanakmata, but did not get the opportunity of going into the mountain passes; moreover, there was not a single person from the army who was able to go. Truly, the mountain road is very difficult and inaccessible, but the hill men of that country used to bring much goods and fruits, and dispose of them to the army, especially walnuts, which they brought in great quantities and sold very cheap. To sum up, in this province there are two large rivers; one, the Jumna, the fountain-spring of which is not known, but the travellers of the world, especially those who come from China by the way of the mountains, report that this river rises in China, and, cutting through the mountains, gets to Bashbhar. It is reported that in that country there is much gold, and the reason of this is that most of the gravel of that country has the effect of the philosopher's stone, and iron and copper, on touching it, are generally turned into gold, but cannot be recognized; for this reason the inhabitants of that country shoe their horses, ponies, and bullocks, and turn them out to graze on those mountains, and their shoes are generally converted into gold; the kettle-drums of the rulers of that country are generally made of gold, and there is no counting their goods and drinking vessels. To proceed, the river above-mentioned crosses that country and comes into Sirmoor; the zamindars of that place moreover send ice on boats by the river to the kings of India, and also to the ministers and nobles, and on this account common people generally call the king of that country the Ice King. It then comes by way of the mountains to that level country where Shah Jahan built a magnificent palace on its banks; moreover, every nobleman and man of standing, and, besides them, certain other servants of the kings also, according to their means and ability, built handsome and nice houses, and for this reason it has become a thickly crowded compact little city; its name is Mukhlispur; accordingly, the kings also often go there, and wander about in it, and enjoy pleasure. From there the royal canal, which is about half the size of the Jumna, has been cut and brought into Dilli, and the above-mentioned river, having descended from the mountains, has become the cause of freshness to many of the provinces; moreover, the Fort Arak and many other royal and ministers' houses are on its banks. From there it goes to Muthra, Gokul, and Bindrabun; these places are about fifteen farsakhs* from the capital. It then flows under Agra, where also there are many royal mansions and ministers' houses on the banks

* A "farsakh" is the Greek parasang or English league, and is nearly $3\frac{1}{2}$ miles long.

of the river; after which it goes by the city and fort of Etaya, from there to near Kalpee, and thence to Akbarpur; King Birbul's houses are on its banks, and the above-mentioned king was born in the above-named city; below that town, the rivers Chumbal, Betwah, and Dhasan, and, besides them, other streams, come from the direction of Gondwana, and join it at various points; after this it traverses various countries, and joins the Ganges below Allahabad. The second river is the Ganges, and no one is acquainted with its fountain-head either, but it is thus believed by the Hindoos, that it springs from Paradise, and a full account of it is given in the old Hindee books. Having crossed the Kailas mountain, it issues forth near China; moreover, it is written in the annals of Firdaus that the stone houses of Siyawash, the son of King Kaikaus, are on the banks of the Ganges. From there it comes to the mountainous region Budrie, where there is an enclosure of ice, which they call Himachal.* The Hindoos dissolve their bodies in it, and think it the way to obtain future pardon; for this reason the Pandavas also went and dissolved their bodies in it. But the banks of that river in *(its course through)* that mountain are so high, that the water is seen with difficulty, and men cannot go over to the other side in boats; for this reason, at the crossing places large thick ropes are tied fast to the trees on both sides, and people go over in baskets by their assistance. To proceed, people come from every city to worship at Budrie Nath, but when they find such a difficult way of crossing which no man has seen before, then they fear greatly. After that, the above-mentioned river, flowing from the mountain of Budrie Nath, passes below Sireenuggur, and from there goes to Rikhikaish, and issues forth by the mountain of Hurduwar; although the Ganges from beginning to end in the religion of the Hindoos is worthy of worship, still it is more especially so at that spot, and every year in the month Baisakh a crowd of people come from all sides and collect there to bathe; but in the year in which Jupiter comes into the constellation Aquarius, it is called Kumbh, and in that year great crowds of people come from far and bathe there; the result of this is that they regard washing, and performing charitable and good deeds, and having their nails cut, and shaving the hair of their face and head, at that place, as a good deed deserving of reward.† They, moreover, throw the bodies of dead persons into the Ganges at that place, and this, too, they look upon as a means of obtaining salvation. They carry the water of that spot to all countries on bhangis ‡ as a rarity, and the peculiarity of it is that if they keep the water of that river in vessels, it never spoils, and animalculæ never come into it; besides this, it is sweeter and lighter than the water of all other rivers. There is also this good quality about it, that it is pleasing to every constitution to such a degree, that it acts as a cure to the sick, and as a useful medicine to those who have chronic diseases; it, moreover, gives strength and freshness

* That is, "The immoveable ice."

† Sawab means reward, recompense, and also the sense in which I have used it, *i. e.*, means of obtaining future reward.

‡ The "bhangi" here referred to is a pole with a basket at each end slung across the shoulders. The water is carried in earthenware jars in these baskets from place to place, and as often as it is sold, is replaced by fresh water from the nearest well, which the sellers impose on buyers as Ganges water; a large profit is thus derived.

to those in good health, clears the entrails, and increases the digestive powers; besides these above-mentioned effects, it augments the natural heat of the body and makes one hungry; it causes the colour *(of the skin)* to become red, and restores the health, and for this reason the kings and most of the nobles of India, wherever they may be, drink only its *(the Ganges')* water. To make the story short, this river from Hurduwar goes to the city of Saadat-i-Barah, and from there passes close by Hustinapur; again from there it goes to Gurhmakteesar, Anupshahr, Karambas, Sarun, and Budaon, and from there flows near to Kinnauj; at last, passing near Sheorajpur, Khajwa, Manikpur, and Shahzadpur, it issues forth just below the fort of Allahabad, and there the Jumna, with a great many other rivers, comes and joins it. Again the Ganges, passing by the fort of Chunar and many other towns, at last flows below Banaras; finally, running under Patna, seventy-two rivers, coming from the northern and southern hills, flow into it at different points, but its name only remains. The bed of it, however, is greatly increased, so that the shore there is seen with much difficulty, and during the rains, not at all. From there, passing by Rajmahal, Murshidabad, Meerdadpur, and Hijrahuttee, it flows below Jahangirnuggur, which is also called Dhaka; after that, having gone for some distance it divides into two parts; one goes to the east, and flows into the sea at Chattagam, and its name is called Padmawati. The second flows to the south, and divides into three portions; one is called the Sarasti, the second the Jumna, and the third the Ganges. It then breaks into a thousand little streams, and flows into the main ocean near the harbour of Chattagam; lower down, the Jumna and Sarasti also come and join it. But the truth is this, that the Ganges, after passing Rajmahal, when it arrives near Kazihuttee, is then called Padda; from there, a stream, separating itself from it, goes towards Murshidabad, which again coming into the main stream, flows into the Ganges, and, passing by Calcutta, runs into the sea; its name is Bhageertee. The Padda, which is the original Ganges, flows into the sea at Chattagam, but at Dhaka this river is three kos distance, and near it is the old Ganges. To make the story short, by the time the rivers Ganges, Jumna, and Sarasti reach Chattagam, they divide into a thousand little streams. It has been narrated by the tongue of many travellers, that robbers, thieves, rebels, and highwaymen live in great numbers on the banks of the Ganges from its source to its mouth. The writer of the Khulassat-oot-Tawarikh has accounted for this cleverly in one way, *viz.*, that as from washing in it people's faults are removed, it is probable that they *(the sins)* taking birth in men's bodies, in the course of transmigration, come and harass people. To sum up, the climate of the above-mentioned province is nearly temperate; the agriculture is carried on there by means of the rains and floods, and in a few places by wells; there are three harvests, and its various fruits are taken to Iran and Turan in great quantities, and sweet-smelling and sweet-coloured flowers are produced there in all seasons; and in it are many large houses built of tiled masonry, of stone, and of brick. The province of Agra is to its east, the province of Lahore to its west, Ajmere to its south, and Kumaon to its north; and reckoning from Agra and Palwal to Lodhiyanah on the banks of the river Sutluj, its length is one hundred and

sixty kos, and from Rewar to the hills of Kumaon its breadth is one hundred and forty kos; in short, there are eight districts—Dilli, Sirhind, Hissar Firozah, Saharunpur, Sumbhal, Budaon, Rewar, and Narnol; and dependent to these there are two hundred and twenty-nine sub-divisions. The revenue of this province is seven hundred and forty-six millions three hundred and thirty-eight thousand dams, which in general acceptation are worth about one-twenty-fifth part of a pice.

CHAPTER XVIII.

ABOUT THE COUNTRY OF AGRA, THE ABODE OF THE GOVERNOR.

AGRA was a village subservient to the sub-division of Bayanah and King Alexander, the Lodi, seeing that place was very spacious made it his capital and populated a very fine city there, after which it was known as Badulgurh. After him, King Jalal-ood-deen, seeing it was the centre of his dominion, built a very strong fort there, and along with this populated a very large and handsome city, full of fine buildings; this is indeed true that no sightseer of the world has seen a fort of the like structure, or city of that extent.

The Jumna flows through that city for four kos, and on both sides of it lofty houses and various coloured buildings shew forth the power of God; besides this, people of all kinds, and inhabitants of all countries, are collected there in great numbers; and, moreover, goods and merchandise of all lands are to be obtained in great quantities, at all times and whenever you please. Fruits of every kind of every city and country, and flowers of all colours, are to be had there plentifully at all seasons; but of the fruits peculiar to it the musk-melon is very sweet, nice-tasted, and sweet-scented, but somewhat small; for this reason the red musk-melon of Agra has become celebrated. The betel leaf also of that country is very fragrant and moist, and besides this many kinds and sorts of things, wonderful and rare, are made there; there are artisans also, each very skilful in their trades, especially gold lace makers; the gold and silver lace made there is very costly and fine, and for this reason most merchants buy good lace work and embroidered cloths there, and taking them to various countries, sell them at a great profit. To make the story short, the city above-mentioned is very populous and splendid, and there are many tombs of great and wise men there; the sepulchres of King Muhammad Akbar and Shah Jahan, which are close to it, are very elegant and lofty. Bayanah in past times was a large city; its fort also was very strong and well guarded; and in former days they used to keep prisoners who had committed crimes in it. The henna flowers of that country are of exceedingly fine colour, and the mangos also are very large and about two pounds in weight. Sikri is a village of that same district about twelve kos distance from Agra; King Akbar at the request of Sheikh Saleem Chishti built a fort of stone there, and besides it also erected some fine houses, elegant monasteries, and neat temples, and calling its name Fattehpur, made it his seat of government. Near it there is also a great tank about two kos in circumference, on the bank of which is a large palace and lofty minaret;* and besides this there is an immense house for elephants to fight in, and a very spacious shinty ground. Near it is also a quarry of red stone; pillars

* This is called the "Hiran Minar;" it is a most curious building, the outside being studded with elephant's tusks. Akbar used occasionally to resort to it for half-an-hour's sport in the morning, and the deer used to be driven under it for him to shoot at.

and blocks, fit for buildings and edifices, are moreover to be obtained there in any quantity and of any size. Gwaliyar is the name of a fort of which the climate is very good, and the strength and impregnability of which are well known; and for the safety of the Government, those life prisoners who required special guarding used to be kept there. The inhabitants of that country are very eloquent, and have great powers of conversation; the women too are very expert in captivating hearts, and are a fearful* calamity. The tomb of Sheikh Muhammad Ghaus is also there; it is said that the above-mentioned Sheikh was superior to all the wise men of his day, and it was he also who captivated Mars.† Kalpee is a city on the banks of the Jumna, and that country is full of many wise and holy men; besides this, it is reported that in the cave of the mound of Bhem, there are mines of turquoise and copper, but the profit derived and the expense of extracting are equal. The heat in the hot weather is beyond bounds, to such a degree that for a long time a hot pestilential wind blows there, and travellers often, from its excess, are overcome and suffer much affliction, and a great many of them also die; from the dread of it, the inhabitants of that country during that season generally remain seated in their houses, and do not wander about, except for the calls of nature, and thus pass the hot weather. The sugar of that country is celebrated in India. Muthra is an old city on the banks of that river, and was the birth-place of Kanhaya; in the Hindee books there is a long account given of the splendour and greatness of that *(his)* family. It is certainly a great spot of pilgrimage of the Hindoos, and from the beginning of the Creation they have regarded it as a place of worship; the Thakur of it in the time of Alamgir was Kesha Rai; that king, moreover, broke up his temple, and built a Muhammadan place of worship on its site; Abd-ool-bani Khan, Faujdar, also built a large temple in the centre of the city, and thus obtained renown in the world, and secured to himself reward in the next: besides this, in his leisure hours he built many hundred steps of stone and masonry from the bank of the river into the stream; accordingly, in the months Jeth and Baisakh, somewhat over a hundred of them remain under water, and by reason of them, the beauty of the bathing-place has been much increased, and the bathers have obtained boundless ease; the result of it was that he satisfied the Hindoos, and obtained a good name in the above-mentioned city. Kinnauj is an old city on the banks of the Ganges; its climate is exceedingly good, and its fruits are generally nice-flavoured. Bilhor, which is a sub-division of the above district, has subservient to it a city, Mukkanpur; the shrine of Sayud Biday-ood-deen, *alias* Shah Madar, is there, and many people reverence him, especially the common and vulgar folk: the fakirs also of this family are most of them somewhat foolish. To make the story short, in this province also there are only two rivers worth mentioning—one the Jumna, of which an account has been written above; and the second the Chambul, which at a distance of eight kos from Agra passes by Bhadawur and Iraj, and close to Akbarpur, reaches Kalpee, and then flows into

* Literally, "fearless," or have no fear about them.

† This simply means that his powers of fascination were so great that he could even conquer Mars, the God of War, by his charms.

the Jumna ; but the place of the source of the above-named river is Khaspur, one of the dependencies of Malwa. To sum up, Ghatampur is to the east of that province, the Ganges to the north, Chandery to the south, and Palwal to the west; the length of the above-mentioned province, reckoned from Ghatampur, which is dependent to Allahabad, to Palwal, which is in the jurisdiction of Dilli, is one hundred and seventy kos, and its breadth from Kinnauj to Chandery, which is one of the appendages of Malwa, a hundred kos. To be brief, there are fourteen districts—Agra, Bari, Alwar, Tajarah, Iraj, Kalpee, Sanwan, Kinnauj, Kol, Barodh, Mandlawar, Gwaliyar, &c.—and dependent to them are two hundred and sixty-eight sub-divisions ; its revenue is nine hundred and eighty-one millions eight hundred and sixty-five thousand eight hundred dams ; and for some years the district of Kinnauj has been attached to the province of Awadh ; but Deeg, Koombher, and Bharutpur are also you may say subservient to the province of Agra, for there is a distance of only eighteen or nineteen kos from each of them to the above-named city. Their forts are very strong, well guarded, and large ; besides this, in each of them there are such quantities of weapons of war and stores, that the people in them have no lack of them, especially in Bharutpur, which is the dwelling place of Ranjeet Singh. The above-mentioned fortress is better guarded and stronger than the rest ; moreover, around it there is a little stream for a moat, in which boats can ply ; besides this, it has plenty of defensive weapons and arms. But in size the fort of Deeg is larger, although it is not so strong and well defended. For instance, Zu-oof-Fikar-ood-Daulah, Najaf Khan, the chief paymaster, also defeated Nawal Singh in the war with him, and took the fort from him, but he never attempted the taking of Bharutpur, on the contrary, rather refrained from it. The foundation of it was commenced by King Badan Singh, the father of Suraj Mul, the Jat, and he was incited to do this by King Jai Singh of Jaipur. Moreover, the Kachhwaha* family were the cause of its rise ; accordingly Isrie Singh farmed Mewat† to him for one hundred and forty thousand rupees from Muhammad Shah, Firdaus Aramgah, and, besides this, helped him in all his affairs, political and civil. The reason of this was that the Kings of Jainuggar had always regarded the Jats as a bulwark to themselves, and for the sake of peace shewed them respect, and also caused them to be treated honorably by the kings.‡ From this their wealth began to increase daily, and their government to obtain splendour. Badan Singh made Suraj Mul his viceregent during his life-time, and himself remained apart. The latter built more forts than he did, increased the prosperity of the city, paid much attention to the state of the army, and was generally courteous to every rissaldar and chief : by reason of this several fine works were executed by his hand ; he, moreover, accomplished successfully many foreign affairs, and also overcame the Nawab Zu-oof-Fikar Jung, Sayud Salabat Khan, the chief treasurer ; and the Nawab Hakeem Khan, the brave, was killed in

* The Kachhwaha Rajpoots claim descent from Kuss, the son of Rama Chandra.
† Mewat is a mountainous region, famous for its robbers.
‡ The Kings of Dilli are here referred to, and also wherever thus spoken of.

that field of battle. In short, his government has lasted thus long for this reason, and also that when Rattan Singh became king, he was a good manager and brave; the above-mentioned king was not weak, but only voluptuous and careless, and for this reason was killed by Rupanand, the chemist. To make the story short, they have created tumult and uproar from the time of Aurangzeb, and Zorawar Singh, moreover, used to loot the caravans from Agra and Dilli, and caused much trouble to travellers and poor people; he also built a very strong fort in the neighbourhood of Sasni for his own safety, and from its protection fought for many days with the king's army; hence it was that the ruler of Agra made many attempts to take it, but could do nothing and being helpless, refrained from attempting it. At last Prince Bedar Bakht came and besieged it for three months; when the stores were consumed, then Zorawar Singh came with joined hands into the presence of the prince, and moreover went in company with him to the Dakhan. Aurangzeb certainly was much afflicted at his hands, and therefore put him to the mouth of a gun and blew him away, on which the Jats appointed Raj Ram as their chief. To sum up, their origin dates from the time of Alamgir; after that, as the kingdom became weak, they became strong; moreover, up to the prosent time, the forty-eighth year of the reign of Shah Alam, King Ranjeet Singh, the son of Suraj Mul, reigns over his country with that same power and sway

CHAPTER XIX.

ABOUT THE COUNTRY OF ALLAHABAD WITH ITS GOOD ENVIRONS.

THE Hindee name of it is Prag, and many Hindoos also call it Tarbeni; Julal-ood-deen, Muhammad Akbar, built a very strong fort of stone between the Ganges and Jumna, in which are houses, many in number, elegant, and strong, and populating a city with nice environs there, called the name of it Illahbas; after him, Shah Jahan called it Allahabad. The above two rivers unite near the fortress on the east side, and a stream, also issuing from the fort, goes and joins them; on this account the name of that place has been called Tarbeni; the Hindoos call that river the Sarasti, although in the Hindee books it is not written that the Sarasti takes its source from here. Besides this, there is in the fort a tree, which is called the everlasting fig-tree, and from the Hindee books it thus appears that that tree will endure till the Day of Judgment; for this reason Nur-ood-deen, Muhammad Jahangir, cut it down, and placed a very heavy plate of iron over that spot; after some days that tree again sprung up, and, breaking through that plate of iron, issued forth. The consequence is that the Hindoos regard it as a great spot of pilgrimage and a chief place of worship. When the sun comes into the constellation Capricorn, crowds of men and women, coming from near and far, collect there, and bathing daily for one month, perform charitable and good deeds according to their means; besides that, every one pays something to the government. In addition to this, the Hindoos think it best to die there, and for this reason in former times, some for the sake of future salvation, others in the hope of being born in the family of some king or prince, used to cut themselves with saws during their life-time; but from the time of Shah Jahan, Sahib-i-Kiran, the second, this proceeding has been discontinued. The English, in the forty-fourth year of the reign of King Shah Alam, destroyed the fort and built another of such a design, that its plan became quite different; it is indeed true that formerly it was worth looking at, but now it has become fit for war purposes. This cultivated spot was moreover formerly densely populated; accordingly there were in it twelve serais* and twelve monasteries, many of which remain to the present day; but when was that state (*it now has*) ever formerly seen? for the dignity of the house is from its owner; the inhabitants there call the abodes of the fakirs, hermitages, but in their enclosures there are many houses, moreover many temples and monasteries are often seen in them. For instance, the hermitage of Shah Khuballah is very great in extent, large, and renowned everywhere in the world; it is well known that wise and holy men have taken up their abode there for many years, but the composer of the Khulassat-oot-Tawarikh, who has written an account of their action, has not mentioned this

* A "serai" is a native inn.

circumstance; it is probable that the news did not reach him that holy men lived there; for he has written about the state of the fakirs and holy men of many provinces,—why then should he abstain from writing of the circumstances of the most renowned fakirs? As, for instance, he in whom are contained all virtues, both outward and spiritual, Sheikh Muhammad Afzal, who was an inhabitant of Allahabad, a descendant of the family of Abbas,* and a follower of the Nakshbandi† sect; he died in the year 1124 Hijra, while the composition of that book was in the year 1160. Thirty kos from the above-mentioned province is the city Banaras, and in Hindee books its name is also written Baransi, because it is situated between the rivers Barnah and Ansi; it is also called Kashee, and they connect it with Mahadeo. In short, the above-named city is very old; its buildings are of stone and solid masonry, very lofty, and generally built on the banks of the river, but their mansions have no courtyards. Besides this, inside and outside of the city there are thousands of idol temples and innumerable shrines, dedicated to Shiva,‡ and hundreds of sacrificial pits. The presiding deity of this place is Basesarnath; he accordingly had a large temple here, which Alamgir threw down, and built a grand and elegant musjid in its place; the people of the city call it the Musjid of Basesar. Besides this there are many other celebrated idol temples, which have been pulled down, and musjids built in their places. To make the story short, the above-mentioned city is still very populous, but its streets are very narrow, dark, and stinking, moreover the sun-beams never get access to some of the lanes; for this reason the earth there is generally damp; but all the houses on the banks of the river are elegant and worth looking at. To the west of the city there are some gardens, which are so charming and beautiful, that the soul of no man could remain sad in them, even though there was no one near him; and their beauty has combined with it such splendour, that if an angel were to see it, he would become mad; of what account and reckoning then are the fairies? To sum up, the above-named place is not devoid of interest and is worth seeing; besides this, it is the seat of learning of the Hindoos, for there are a great many very wise pundits§ there, exceedingly good Brahmins, instructors of the Vedas,‖ knowers of the secrets of the Shastras, astrologers, astronomers, and learned men of every science, living in this city. For this reason, Brahmins and Brahmins' sons come

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* "Abbas" was the son of Abdool Mutlab, Muhammad's uncle, and ancestor of the Abbasi Caliphs, who reigned from A. D. 749 till the extinction of the Caliphat in 1258.

† The "Nakshbandis" are a sect of monks of the Soofi order, so called because they write figures, &c., with mystical meanings, into the small divisions of squares, which they draw on paper and fasten on their arms as a charm.

‡ "Shiva" is the deity in the character of the destroyer.

§ "A pundit" is a learned man, particularly one who knows Sanscrit.

‖ The Vedas are four in number—the "Rig," "Yagush," "Sama," and "Atharva." In addition to these, there is the "Upaveda," or minor Veda, which again is divided into four works—the "Ayush" (drugs), "Gandharva" (music), "Dhanush" (a bow), and "Sthapatya" (arranging): the meanings showing the sciences they respectively refer to, *viz.*, Ayush, the theory of disorders and medicines, and the manner of curing diseases; Gandharva, that of music; Dhanush, on the fabrication and use of arms and implements handled in war by the Kashatryas; and Sthapatya, a treatise on the sixty-four mechanical arts, for the improvement of such as exercise them. Originally there was only one Veda, which was revealed by Brahma, as we have read; it was divided into four parts by Vyasa.

from very great distances to obtain *(knowledge)*, and read and receive instruction for long periods; moreover, the Hindee college is still extant, and the Honorable East India Company also have sanctioned its expenses as formerly. Many men of free dispositions,* worshippers of God, and devotees, in the idea that dying here is the cause of future salvation, leave their own country, and withdrawing their hands from the things of this world, adopt this place for their residence, and occupy themselves with continual repetition of the name of Ram. A great number of old and aged creatures and diseased persons, who have despaired of life, come here and die.† In fact, there is a continual coming and going of people from all quarters, and for this reason its prosperity never decreases. Very good silken and embroidered cloths are also made here, especially the Tashbadla,‡ which is exceedingly glittering, and, after Gujrat, nowhere in India are mashru'§ and kincob made equal to that of Banaras; although they have begun now to make mashru' in Moow, still where do you see this fineness and delicacy in it; there is the same difference between them as between the mean spirited and the noble minded. To the west of the city is the solid masonry and very spacious serai of Aurangabad; to the south‖ of it is the tank of Bachas Mochin, and a little distance beyond it, outside the city, is the holy relic, to which poor and nobles generally go every Thursday; a concourse and crowd of people remains gathered there till evening, and although there are very few places to sit down in, or monasteries in it, still it is not devoid of interest; besides this, there are also in that direction the graves of many Mussulmans; for instance, the tomb of Sheikh Muhammad Ali Hazeen, the Gailani, is also there. That deceased¶ person built it in his own life-time, and used moreover often to go and sit there of a Thursday, and do (*give*) alms.

DISTICH.

He who regards his existence as unenduring will not suffer pain;
For he who dies in his life-time never dies.

PROSE.

To be brief, that holy man died** in the year 1180 Hijra, after the mutiny of Baksar.†† Chunargurh is a fort situated on a hill built of stone, very lofty and strong, but the ground in it is very

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* That is, holy men, or men free from the cares of this world.

† Literally, "and go away from the world."

‡ A very fine kind of gold brocaded cloth.

§ "Mashru'" is a kind of cloth made of silk and cotton mixed; a Muhammadan may pray if dressed in this, but it is unlawful for him to do so if clothed in pure silk. "Kankhwab," called by the English "kincob," is a silk cloth, embroidered with gold and silver flowers.

‖ I have translated this south, for in the Hindoo belief the right hand is to the south; the earth, of which Hindoostan is the navel, according to them, has its head to the west, its tail to the east, its right side to the south, and its left to the north, and is supposed to be of the form of a cow.

¶ I would draw the student's attention here to the word "marhúm," which means "one who has found mercy," *i. e.*, the deceased, but is however only applied by a Muhammadan to one of his own religion; for any one else the word "mutawaffi" is used.

** Literally, "was blessed with a portion in Paradise."

†† Our Buxar, where there is one of the finest studs in India.

uneven;* the Ganges flows below it, and near it, up to the time of Alamgir, there lived in the forests a tribe (*who went about*) naked from head to foot, and used to spend their time in practising archery and sword exercise; by which is meant, that up to that time many of the dwellers in the deserts and hills used to commit highway robbery, but in the present time, rather for some years past, a city has been populated near it, in which many Hindoos and Mussalmans reside, and goods and chattels, according to their wants, are procurable there. The fort, although formerly even it was very elegant, still since the East India Company have taken it into their possession, now always remains in first-rate working order and well mounted; near it is the shrine of Kasim Sulaimani, which is a fine building, full of interest; the houses in it are of stone and solid masonry, and many in number, each well built and well arranged after its fashion; especially a mosque, situated in its centre, which is a very large, elegant, and strong building, and has the appearance of a stone in a ring. The forest in its neighbourhood is also very pleasant and green, and is a cure for palpitation of the heart.†

DISTICH.

The land there is very fresh and green,
And the forest is somewhat better than a rose garden.

PROSE.

At a distance of eight kos to the south of Chunar, on the banks of the Ganges, is Mirzapur, and although its town is a small one, still it is very flourishing, and has very pretty environs; the buildings in it are chiefly of solid masonry, but they are most of them the houses of traders. The white sugarcane (*grown*) here is very celebrated, and although that of Hugli is very soft and sweet, still along with these good qualities it has also the (*fault of*) being thick and coarse.

Gurh Kalenjar is a stone fort, very inaccessible, and situated on a very high hill; no one is acquainted with its origin; in it are many fountains, which keep (*continually*) playing, and the large tanks, full of pure water, give an elegance to the scene. The temple Bhairon‡ is at this place, and near it is a forest of thick trees, which, however, are chiefly ebony; people also catch elephants and bring them from there. Near it also is an iron mine; in certain places pieces of diamond are also obtained, and the inhabitants of that place are well off. Jonpur is a large city; the Goomtee flows through it on its passage. Firoz Shah populated it in his reign after the name of his uncle, Fukhr-ood-deen Muhammad, Jonan; in short, the above-named city is situated in the midst of ruffians and robbers, and the Faujdar (*governor*) of it is generally engaged in murder and bloodshed. Its climate, however, suits both residents and travellers; its arena is superior to that of a flower garden; the buildings in it are generally of

* Literally, "there are many ups and downs in it."

† This is a most difficult passage to understand; what is here meant is, that if a person, sad at heart, should go to the forest, it is so pleasant and green, his palpitation, *i. e.*, his grief, would be allayed.

‡ This is another name of Mahadeva or Shiva.

solid masonry and stone; a few of the houses are thatched, and although its prosperity is not as great as it was, still it is in affluent circumstances; and a few of the flowers in the gardens, to which (*alas !*) autumn has reached, are still worth the seeing, and display a pleasing sight to the spectator; especially its Jami Musjid, which is unequalled in its structure; assuredly it is a reminder of those who were experienced in their work; its building is altogether of stone, and there is no vestige of brickwork in it.

DISTICH.

How can any one make the like now ?
The mending of it even is a difficult business.

PROSE.

Sultan Sheikh Ibraheem, Sharki, built it in the year 852 Hijra, and obtained a good name in the two worlds; the date of its building is Musjid Jami-oosh-Sharak.*

The bridge at this place is unequalled in the land of India; its durability and stability are clearer than the sun; hundreds of years have passed, but it appears as if it had been built to-day, or had only just been got ready. Munim Khan, Khankhanan, laid the foundation of it in the reign of King Akbar, and the completer of it was the learned slave of the deceased Nawab. The date of its erection is this:—

DISTICHES.

Munim Khan, Khankhanan, mighty in power,
Built this bridge by the favor of God;
His name was therefore called Munim, for he was
Pitiful and merciful to His creatures.
Thou wilt find the road to its date, if thou takest
Bad *(evil)* **from Sirat-ool-Mustakheem** *(the straight road, i. e., the Muhammadan religion).*

PROSE.

And truly this is its correct date, and the disposition of the writer hit the mark; may God immerse the composer of it in the sea of absolution, and give him assistance and aid over the bridge of Sirat.†

DISTICH.

This is a mark of his generosity;
May God preserve it for ever.

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* Or the Jami Musjid of Sharak. This is the native way of computing dates, each of the letters standing for a certain number, and by adding these together you get the date, *e. g.*— *m* 40, *s* 60, *j* 3, *d* 4, *j* 3, *a* 1, *m* 40, *á* 70, *a* 1, *l* 30, *sh* 300, *r* 200, *k* 100=852; and again below—*s* 90, *r* 200, *a* 1, *t* 9, *a* 1, *l* 30, *m* 40, *s* 60, *t* 400, *k* 100, *y* 10, *m* 40=981, deduct *b* 2, *d* 4=6, leaves 975.

† "Sirat" is the bridge across the bottomless pit, which Mussalmans expect to cross on their way to Paradise.

PROSE.

There were many serais in it, but now there only remain one, built of masonry, to the south of the bridge, and two built of earth, to the north side, and these too are some distance apart. The phulel* and uttar of that place are very sweet-scented; accordingly they are sent to many cities by way of rarities, and on account of their sweet fragrance, merchants take them to all quarters.

In short, nowhere is there produced oil of sugandrai and bela† equal to that of this place; rose-water from shame would become water before it, and where it might be, there the scent of the uttar of borax would not be agreeable.

DISTICH.

Those men and women, who rub it on their bodies,
Are every one of them made into bridegrooms and brides.

PROSE.

In like manner also the uttar of jasmine (*is celebrated*), but there is a well known saying, "the jasmine of Barh and the bela of Jonpur;" however, I have my doubts about this. The nobles of that place also are generally sagacious, learned, and wise; for instance, amongst the men of former times, how learned was Moolla Mahmood, who was the sage of his age, and in the present time for any one to be like him is unheard-of; he wrote a book, called Shamsh-i-Bazgha, about physic so well, that all the books of the world put together do not come up to his eloquence and elegance of style, and no cure equals the goodness of his advice; besides this, it is a collection of wise questions, and in the present time, is a book quite well worth reading; the learned and good men who dive into it find it full of interest, and the seekers of learning obtain gain from it. And in the latter times, there have been Moolvi Meer Askri, and Moolvis Abu-ool-Fazal and Abu-ool-Khair, each of which great men were assuredly unequalled in wisdom and excellence, and the glory of their age; from this it appears that the above-mentioned city is an abode of wisdom. In the present age, also, the high road of learning is somewhat pursued, and now also a few intelligent and clever men are seen. The collection of virtues, invisible and visible, Moolvi Roshan Ali, the ornament of the Muhammadan religion, and the light of the assembly of excellence, is still living amongst its inhabitants, and many seekers of knowledge obtain gain from his bounty, and reach to the pitch of eloquence.‡ To make the story short, the climate of the above-named province is very good, and there are various kinds of fruits produced there, especially grapes, which are very juicy, nice-tasted, sweet, large, and cheap, and flowers also fit to look at and smell, in great numbers at all seasons; especially the mogra, which is very

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* "Phulel" is a perfumed oil, prepared from the essence of flowers.

† These are the names of flowers.

‡ In the above lines the writer has brought in these compliments merely for the play on the words Araish and Mahfil, the title of this book.

large, big, and exceedingly sweet-scented; one flower of it is superior* (*in scent*) to a pot of uttar.

There is also a good deal of agriculture carried on here, but moth is little produced, and jawar and bajara still less. Of cloths, jhuna and muhrgul are the best woven; and of the rivers, the largest in this province are the Ganges, Jumna, and Sarju. The length of it, from Maghjholi Jonpur to the northern mountains, is one hundred and sixty kos; and the breadth of it, from the Chaunsa, which is a tributary of the Ganges, to Ghatampur, one hundred and thirty kos. The country of Bihar is to the east, Agra to the west, Awadh to the north, and Mandhgurh to the south. There are sixteen divisions in it—Illahabad, Ghazipur, Banaras, Jonpur, Chunar, Kalinjar, Kara, Manukpur, &c.; and subject to them two hundred and forty-seven sub-divisions; the revenue of it is seventy-six millions and sixty-one thousand dams.

* Literally, "has the command over."

CHAPTER XX.

THE COUNTRY OF AWADH.

In Hindee its name is Ajudhiya, and it is the birth-place and seat of empire of Rajah Ram Chand; for this reason the Hindoos regard it as a great place of worship, for the king above-mentioned was of high descent and good race, and, besides this, was blessed with both worldly and spiritual wealth. He performed many wonderful and miraculous deeds, and manifested many great acts; for instance, he built a bridge over the sea, and taking with him innumerable armies and bears, attacked Ceylon, and after having killed Rawan, rescued his wife from captivity, and many of his transactions with that family are written in the Ramayan; in short, the above-named city is built in the midst of a province, one hundred and forty-eight kos long, and thirty-six broad, and if any one sifts the ashes in its environs, he finds gold. One kos beyond it, the Ghajrah joins the Sarju, and flows under the fort; and near the city there are two very large tombs, each of which are not less than seven or eight yards in length; the common people say they are the tombs of Kings Shesh and Ayub, and on this account, every Thursday great numbers of people go there and read their prayers. In the opinion of some, the tomb of Kabir Julaha is in Ratanpur; the above-mentioned person lived in the time of King Lodi, and for a long time used to perform penance and worship in Banaras; in the opinion of the fakirs, he was very orthodox and good; moreover, his verses and many of his distiches are daily on the tongue of men of taste, and it is true that love and wisdom ooze from them. Faizabad, *alias* Bangalah, three kos to the west of Awadh, is a city lately founded, very extensive and vast, the soil of which is very good and moist; the henna grown there is of a very deep, rich colour; stoneless grapes, mulberries, and, besides these, many other fruits, vegetables, and flowers, sweet-scented and fine-coloured, are produced in great numbers, especially the champa and tulip, but its melons are very bad and of a light colour, and their shape detestable. The reason of the foundation of the city was this, that in the reign of Muhammad Shah, Firdaus Aramgah, the government of the above-named province was transferred, and Nawab Burhan-ool-Mulk, Saadat Khan, Bahadur, obtained it. After his death his son-in-law Nawab Wuzeer-ool-Mamalik, Abu-ool-Mansoor Khan, Sufdar Jung, Bahadur, deceased, succeeded him, for he had no male child; that great man laid the foundation of it, but after the manner of a cantonment. When Nawab Shaja-ood-Daulah, Bahadur, the son of Sufdar Jung, Bahadur, Wuzeer-ool-Mulk, obtained the administration of affairs, after the mutiny of Baksar, his spirit approved of this place, and accordingly he built many palaces, elegant gardens, and fine houses on the banks of the river, and also erected a building with three arches, very lofty and vast, near the fort and market-place; moreover, he took up his abode there, and on this account many of his chiefs and courtiers also built mansions to such an extent, that every

one, small and great, erected houses according to their ability, and thus a city was founded; but most of them were tiled, and the houses built of masonry were few in number; however, it was not the purpose of the builder to make it permanent; moreover, to destroy it was his intention, but that he died in the year 1188, after the defeat of Nawab Hafiz Rahmat Khan, Nawab Hafiz-ool-Mulk, and his tomb is built there. On this, his son, Nawab Asif-ood-Daulah, Bahadur, Wuzeer-i-ibn-i-Wuzeer, sat on the throne of government. He made Lukhnau his seat of government, as it was before; besides, he built some fine handsome buildings and gardens there; at last the population of this one decreased to a great extent, and that of the other increased largely; moreover, at the present time, the year 1220 Hijra, and the fifty-eighth year of the reign of Nawab Saadat Ali Khan, Bahadur, Wuzeer-i-ibn-i-Wuzeer [may his reign last], both cities are in that same condition. Bahraich is an old city on the banks of the Sarju, very large and full of interest; there are many mango groves in its environs and suburbs, and a great number of flower-beds in all directions. The tomb of Rajjab Salar and the shrine of Salar Masaud, Ghazee, are there. They say that Rajjab Salar was the brother of Tughlak Shah, and there is some difference of opinion about the circumstances of Salar Masaud, Ghazee; some say that he was of the Sayad tribe, but that he was closely connected with Sultan Mahmood, Ghaznavi, whilst the opinion of others is this, that he was a Pathan, but was martyred. In short, his temple is the place of pilgrimage of a whole world, and once a year people come in bodies of pilgrims from a long distance, some of whom are travellers and some merchants; but the lower classes issue forth from their villages, carrying red standards, and playing little drums, and come there; in short, the first Sunday in the month Jaith is the day on which oblations are offered to him, and these people arrive there two or three days beforehand, and their belief is that that was the day of his marriage; moreover, that he had his wedding clothes on when he was killed; for this reason, an oil man, an inhabitant of Rudaulee, sends a bed and seat with some bridal clothes on them to his tomb, and, in their folly, they perform his marriage every year; for years this custom has been handed down in his family—in fact, it is prevalent to the present time; verily, may God protect me from the belief of these low-caste people, for it is not free from disgrace; and to all the trees which are round and in front of its dome, they tie ropes, and to these some fasten their hands, others their feet, and others their necks; to sum up, they bring for offerings little lumps of sweetmeats of various kinds and sorts, and in their ignorance think that on this account they will obtain their wishes. Deokan has been from ages the copper mint of the chiefs; the hill men bring from the northern hills gold, silver, copper, lead, borax, chuk,* kachur,† dry ginger, long pepper, baobarang,‡ salt, assofœtida, wax, woollen cloth, hill ponies, hawks, falcons, royal hawks, &c., and, besides these, many other things, and sell them there;

* A medicine made of boiled lemon juice and pomegranate.
† This is a kind of drug.
‡ A sort of medicine.

on this account there is a crowd of people, and a bustle of buying and selling. Minakhar Misrak is a well known spot, and a great place of worship of the Hindoos. The Goomtee flows below its fort, and near it there is a reservoir, which is called Barmahowarat Kundh, the water of which boils within it, and, besides this, eddies round with such force, that no man can dive into it; moreover, if anything falls into it, it is immediately swallowed up; with the Hindoos it is a great place of pilgrimage, and it is well known that all the Hindee books, which have disappeared through the revolution of the heavens and vicissitudes of time, the devotees and saints, by the ingenuity of their characters and sharpness of their understanding, have gone to its banks, and have there re-written and corrected them, and every one of them has been embellished from their researches. Close to it there is the fountain-head of a small river, which flows into the Goomtee; it is one yard broad, and four fingers in depth; when the Brahmins and readers of the Vedas read their charms on its banks, and, at the time of worship, throw rice, &c., into it, in whatever quantity it be, still no trace of it is again found. Lukhnau is a very large city on the banks of the Goomtee, and in former times was the seat of government, but the deceased Nawab Shuja-ood-Daulah, Bahadur, after the mutiny of Baksar, bestowed this dignity on Faizabad; moreover, he took his departure from this perishable house in that city; then Nawab Asif-ood-Daulah, deceased, also favored it, and made it his capital; thereby its prosperity greatly increased, and at last reached a very great pitch, and now also, agreeably to the custom thus established, it is the seat of government, but as it is built on uneven ground, there are many ups and downs in it.

DISTICH.

The houses of some are on the hills in mid air,
And the huts of others are under the earth.

PROSE.

In short, in the above-mentioned city are several serais, and many katras, polas, and muhallas, all well inhabited.* The muhalla in which the temple of Sheikh Maina is situated, they call Maina Nagri; on Thursdays many people go there for prayers, and most of the common people perform their devotions by offering a sweetmeat *(made from molasses)*.

Outside of the city to the east, near Lakhpera, is the sepulchre of Peer Jaleel, but the platform of his tomb is only the height of a man, and is wanting in elegance; on this account no one goes near it, but people say their prayers at a distance. Every Friday many sight-seeing youths go there, for the purpose of walking about, while fools and common people merely go from custom, and offer up mash, kijri, and bitter oil.† Pardon my impertinence, in spite of all their works and miracles, see what good taste these two great men had, that after death they accepted such offerings, and behold what sort of things

* The names of different divisions of a city.

† "Mash" is a kind of vetch, or kidney bean. "Kijri" is a dish made of rice and lentiles, boiled together. "Bitter oil" is the common sort of oil, made from sesamum seed.

their souls approved of. To the north of the city, on the banks of the Goomtee, is the mound of Shah Peer Muhammad; formerly it was an abode of learning; many wise and intelligent men used to go there to read and study, and used to spend their time well; it is said that the above-named Sheikh had a mine of wisdom, besides the dignity of holiness—in short, that he was both a good and wise man. In his life-time that tomb was his home, and after his death it became his burial place; on it there is situated a very grand and large musjid; its dome is very high and lofty, and its minarets are seen by travellers from the north and west, at a distance of three or four kos from the other side of the Goomtee; its pillars glitter in that same way to this day; near it, to the east, is the Panj Muhalla; from general custom, however, the *n* in it has been dropped, and *ch* substituted for the *j*, and most people now call it the Pach Muhalla. The above-named building was the hall of audience of Nawab Abu-ool-Makaram Khan; this great man belonged to the Sheikhs of Lukhnau, but was a nobleman. The reason of the naming of this place was this, that in former days two-storied houses were called two muhallas, and three-storied, three muhallas; perhaps this was a five-storied one, and therefore was called Pach *(five)* Muhalla. To make the story short, when Nawab Burhan-ool-Mulk, Saadut Khan, deceased, with his family lived in this city, he used to rent that house for five hundred rupees; moreover, the rent-roll signed by the deceased Nawab is with the offspring of that man to the present day; but he paid rent for a few days only, and then did not give any village or land in lieu; in short, up to the reign of Nawab Wuzeer-ool-Mulk, Safdar Jung, Abu-ool-Mansur Khan, Bahadur, deceased, its foundation remained exactly as it was. When Nawab Wuzeer-i-Azam, Shuja-ood-Daulah, Bahadur, deceased, mounted the throne of government, then he took the dwellings of these Sheikhs also, and joined them with that house; he moreover built, in addition, one or two summer houses, and in place of these dwellings which he had taken, gave a village or two as a jageer to the owners, but after a few days they were also confiscated to the government; these Sheikhs, however, did not bear the relationship of affinity to the Nawab Abu-ool-Makaram Khan, deceased, but were merely fellow-countrymen. Then, when Nawab Wuzeer-i-ibn-i-Wuzeer, Asif-ood-Daulah, Bahadur, deceased's turn came, he built the above house in quite a new style, and made its plan entirely different; in fact, he pulled down many of the dwellings of the people which were in its neighbourhood and vicinity, together with the Sheikh's gate, and in their place built houses of a new plan of good design, and elegant; amongst these buildings are the Sangi Barah Dari and Baoliwala Makan. Besides these, he built many other houses and gardens each of them incomparable in its way, and in outline, adornment, and cleanness better than the surface of a picture; especially the Daulat Khana *(or royal palace)*, which is the best of buildings, and for this reason, was generally the place of abode of that deceased one. The date of its building is "Daulat Khana-i-Ali," or the great palace, *i. e.*, 1207.* The result of the composer is

* *O* 6, *kh* 600, *n* 50, *h* 5. I here only give the new figures we have not had before. The date is correct, as politely implied by the writer in the next sentence.

according to his wish. But the best of buildings is the Imam Bara, and certainly there is no edifice so elegant and lasting as this, and in no house is there a portico of such grandeur as there is in it.

DISTICH.

Its lower apsis is higher than the orb of heaven ;
The ladder of fancy cannot reach to it.

PROSE.

Its musjid is seen in all the city, and its buildings are very elegant ; each tower of it in extent is equal to a jami musjid, and in height equal to the bastions of the firmament.

DISTICH.

If the angels lived on the earth,
Then they would sit there and worship.

PROSE.

Now, since the death of the late Nawab Asif-ood-Daulah, Bahadur, Nawab Yameen-ood-Daulah, Nazim-ool-Mulk, Saadut Ali Khan, Bahadur, Wuzeer-i-ibn-i-Wuzeer, reigns on the throne of government, and, by the favor of God, has obtained his hereditary country. In like manner, he also has turned his attention to buildings ; moreover, he has erected several grand and elegant houses, as also a very spacious park ; he has given twofold splendour to all the gardens that formerly existed, especially the Wuzeer Bagh and Musa Bagh, in which he has built some such very fine and elegant English houses, that the spring never departs from it, and the autumn never comes there.

DISTICH.

In it there is a talisman-like state ;
If any one goes there, he can go nowhere else afterwards.

PROSE.

Certainly, each building is fit to be praised and worthy of eulogy, but the best built edifice is the house, bearing a flag of Huzrat Abbas [may peace be on him] ; Nawab Rafi-ool-Makan, in the year 1217, from the purity of his belief, built it entirely new with much elegance, and spent thousands of rupees on its construction. The date of its building is obtained from this verse of the poet Mirza Katil :—

HEMISTICH.

"The foundation of the new device is propitious."

PROSE.

May God protect the wealth of its founder, and increase His good

favour towards him.* To the west below it, on the banks of the river, is the Imam Bara of Mirza Abu Talib Khan, the foundation of which is antecedent to that of all the Imam Baras of the city ; about sixty years have passed since it was built, at which time the government was in the hands of Nawab Safdar Jung, Bahadur, deceased. After him, in the reign of Nawab Wuzeer-ool-Mamalik, Shuja-ood-Daulah, Bahadur, Bakir Khan built an Imam Bara near the jeweller's quarter, and obtained gain in the two worlds. The deceased Khan was a Moghul, born in a foreign country, and was the great man of his time ; there were several hundred Moghuls and other troopers in his cavalry regiments. At the present time Agha Futteh Ali, his direct heir, is a life prisoner ; from his tongue I have heard that about forty-one or forty-five years have passed since it was built ; God knows the real state of affairs. And near the Chauk, or market-place, to the south is the European quarter ; the reason of calling it thus is, that in the reign of King Akbar, a French merchant took up his abode in that house, and as this had happened without the permission of His Majesty, it was not pleasing to His Highness's servants, who at last ejected him ; afterwards, in the reign of Aurangzeb, agreeably to the commands of the king, the above-mentioned house was given to the sons of Mulla Kutab-ood-deen, the martyr ; accordingly it is the abode of his descendants to the present day. But the reason their salary was stopped was only the fault of their destiny, otherwise to the present day they would obtain a thousand kindnesses from the Nawab's government, *(for)* travellers even get a good deal from it, whereas these really have greater claims, for the fathers and ancestors of this royal family were faithful and loyal ; when the disposition of His Majesty happened to be turned towards them a little, of what account was this small *(salary)* that they should not obtain favours beyond what are generally obtained, and thus become independent for the whole of their life-time ? but every action is dependent on time.

DISTICH.

Until the appointed time for every business comes to pass,
The friendship of every friend is of no avail.

PROSE.

To sum up, the above-mentioned house is an old college, and many learned scholars have died there ; moreover, to the present time also, the high road of knowledge and instruction is traversed ; accordingly, besides the students of that city, many people come for instruction from the suburbs and environs, and obtain excellence from them. Truly in that city there is a greater searching after science and knowledge than in any other town, for the wisest of all parties† are found there ; but of the Suni sect, the most excellent is the Moulvie Mubeen Sahib, and in the class of the Imams, who are they that will obtain salvation ; the unequalled of his time is Moulvie Sayad Dildar Ali [may the Almighty

* The date is not well chosen, and does not correspond.
† That is, " the Sunis and Sayads."

God protect him]; the profound knowledge of that great man is manifest from his writings, and his eloquence is apparent from his works; hundreds of people by his means have been kept from folly, and have reached the goal of salvation; he bestowed much advancement on the religion of the Imams, and established the Friday and public prayers in India. Nowhere else are there wise men like those of that city, either Persian scholars or Arabic. The cause of this is, that after the destruction of Dilli, many poor nobles and princes' sons came from India in the reigns of Nawabs Safdar Jung and Shuja-ood-Daulah, and took up their permanent abode in that city; which, therefore, from the dialect of these people, became a second Dilli, and its inhabitants also, on account of continual intercourse with them, and imitation of their speech, began to pronounce words correctly, and carried it to such a degree, that they whose natures were harmonious became poets; in spite of this, however, many differences remained in their way of pronouncing words, but very little in their idioms, so that only the clever could tell words as pronounced by them, and their intellect alone could comprehend their phrases. There are idol temples both within and without the city, but to the west of the Shoe Gate is the old idol temple of the Goddess Kali.* Every Monday the Hindoos collect there and worship her, but after the Holee, for several days there is a grand illumination every night. To the south, outside the city, is the Pagan temple of Bhawanie.† There also, once a week, the Hindoos go to worship and offer up sweetmeats, &c.; but on the eighth day of the Holee, there is a large fair; all the Hindoos of the city—moreover, the Mussalman sightseers, and women also of that class—go in thousands, and show off their charms to their lovers, and up to the evening time, round and in front of that temple a crowd remains collected; moreover, all the gardens also which are near it remain full of people. In short, there is not another fair held in this city equal to it; its name is Athwan.‡ Suraj Kundh is a lake about four kos to the south-west of the city; there also every year, at the end of the rains, Hindoos [men and women] go in thousands to bathe; moreover, people from some distance also come there; besides this, thousands of Mussalman sightseers, decorated and adorned, are seen in every direction, and the prostitutes also of the whole city are beheld in all quarters, highly decked out and looking very fascinating; in short, up to evening time a crowd and throng of people remain collected there. Balagram is a large city, most of the people of which are able, wise, and intellectual. In the above-named city is a well, and if any one, for forty days in succession, should drink its water, then he would begin to sing well; besides this, many good men have died there; moreover, Sayud Jaleel-ool-Kadar, Abd-ool-Jeel of Balagram, was a great poet, and was well acquainted with Arabic and Persian; he died in the time of Farukh Siyar, and was moreover appointed intelligencer of Sindh to His Majesty. After that venerable man, Meer Ghulam Ali Azad also was unequalled by his contemporaries in wisdom, eloquence, learning, and goodness; verily

* "Kali" was the wife of Shiva, to whom human sacrifices were offered.
† This is another name for Purbati, Mahadeva's wife; she is the patroness of Thugs.
‡ So called from being held on the eighth day.

he was so eloquent and well read in Arabic poetry, that none of the wise men of India could say a word before him; his odes are proof of this, and in his praise the tongues of the most eloquent Arabic linguists have become ashamed. He was born in the year 1114 Hijra, and died in the year 1202. To make the story short, the climate of the above-mentioned province is exceedingly good, and various kinds of grain are produced there, especially the istamali and ghanwan sorts of rice, which are exceedingly nice-tasted, white, clean, and sweet-scented. In several of the sub-divisions of this province, the fields are sown about three months before most of the districts of India, and in certain places the rivers begin to swell in the month Jaith, and many tracts of ground *(in consequence)* lie under water; but as the water rises, so does the rice swell out and increase. If a torrent of rain should fall before the ear appears, then the ears of that field do not produce any rice. In its forests, wild buffaloes and tigers are very plentiful, especially in the direction of Goruckpur and Bharaich; besides them, deer, hogdeer, and other wild animals are seen in great numbers. Although there are many rivers in this province, still there are only three large ones, the Ghagra, Sarju, and the Dasni. Its length, from the Goruckpur district to Kinnauj, is one hundred and thirty kos; and its breadth, from the northern mountains to Saddahar, which is an appendage of Allahabad, one hundred and fifteen kos. To the east of it is Bihar, to the north the mountain, to the south Manukpur, and to the west Kinnauj; there are five districts—Awadh, Bharaich, Khairabad, Lukhnau, and Goruckpur; and dependent to them one hundred and ninety-seven sub-divisions; its revenue is sixty millions five hundred and forty thousand dams.

CHAPTER XXI.

ABOUT THE MOST BEAUTIFUL COUNTRY OF BIHAR.

THE seat of government of it is Azeemabad, *alias* Patna, which has very nice environs, and a good climate, and is on the banks of the Ganges; at this place, they also call that river the eighteen stream river. This city is very great in length, but small in breadth; in former times the houses were generally only tiled, but now many of them are built of masonry also, for the population and splendour of the above-named city have greatly increased under the British Government; on this account, Bakipur, which is three kos beyond the city to the west, and Dinapur, which is again three kos beyond it, have both become flourishing towns; most of the houses, dwelling-places, and gardens of the gentlemen there are built with much elegance and symmetry; in short, from the city to Bakipur, and from there to Dinapur, is one continuous row of houses, and there is no empty space. The city wall is built of earth, except the intrenchment on the river side, which is of brick. The fort there exists only in name; truly it is a large brick building, but has become old now, and there are not many houses in it. Near it, to the west, there is a musjid and a college, which are very large and well constructed; and although the building has become old, still it has no equal in the above-named city, although there are a great number of old and new mosques; it is said that Nawab Saif Khan, deceased, laid the foundation of it, and Nawab Haibat Jung completed it. At present it is in the possession of the granddaughters of Nawab Seraj-ood-Daulah. Before the eastern gate, at a little distance from it, is the garden of Jafar Khan, and at a distance of one kos from the west gate the shrine of Shah Arzan. Its environs are very pleasing, and each house is well populated; every Thursday the people of that city collect there in great numbers, and all the whores and prostitutes of the city go there, and up to evening time, or rather up to some time of the night, dancing is kept up. Before the rule of the East India Company people used to congregate there in great numbers, but they do not collect in such crowds now; although at the present time even, a tolerable throng is brought together, for there is no one to prevent or obstruct them, and those who wish to go, go, and those who do not, stop away. To the south of that shrine is an Imam Bara on the banks of a tank, in which all the Taziyas* of the city are buried on the tenth day of the Muharram; its courtyard is very large and clean; and its air most pleasing and delicate, especially in the rainy season, when if any one goes there, he enjoys much pleasure.

* Taziyas are representations of the tombs of Hussun and Hussein, the two sons of Ali, who both suffered martyrdom. These Taziyas are carried about during the Muharram, and on the Ashwara, or tenth day, are taken down to some river, and thrown in it. The tenth day is a great holiday, both for Hindoos and Mussalmans, and often ends in a *fracas* between them. Each caste or quarter of a town, and every Muhammadan (not a Suni), of standing, has its, or his, Taziya.

DISTICH.

If any one wishes to open his straitened heart,
Let him go and view its colours a little.

PROSE.

Grain of various kinds is also produced plentifully, and there generally is abundance. The milk is very thick and creamy; the curded milk also is exceedingly nice-tasted and good, and is to be obtained plentifully. Vegetables of all kinds abound and are cheap, but some of the moist fruits are exceedingly good, especially the pomegranate, which is very nice-tasted and large; its seeds, too, are large and very juicy, and although they are not as good as those of Cabul, still they are better than the pomegranates of most of the countries of India; in fact, in size and quality they are not at all inferior to those of Jalalabad. Cloths of different kinds, of good texture, are woven in this province, especially the muslin of Sheikhpura, which is celebrated, but hookahs and certain glass vessels are made in no place better than at Azeemabad. The imrat bela and kajla species of parrots are bred in great quantities, and if any one gets one of them and teaches it, then it learns to speak, and talks very quickly and well. Thirty kos from the above-named city to the south, on the skirt of the mountains, is Gaya, which is a great place of worship of the Hindoos, who come there from a distance, and perform charitable and good deeds, for the souls of their ancestors, especially in the cold weather fast of forty days, when the sun comes into Sagittarius, at which time thousands of people, men and women, collect at that spot from far and near, and having read their charms and offered up their oblations with purity for the souls of the dead, regard this action as the cause of salvation to them, and esteem it as the best of worship on their own part. Near it there is a marble quarry, where they make many valuables and ornaments of the above-mentioned stone, and shew the beauty of their workmanship. The best paper also is made in Arwal and Bihar. The district of Mungeer.—It appears from the Khulassat-oot-Tawarikh that in the reign of Alamgir, or before, there was a stone wall, which extended from the Ganges to the hills, and this was the fixed boundary of the province of Bihar, but year by year, up to the present time, which is the forty-eighth year of the reign of Shah Alum, it has fallen away, and now no trace of it is to be seen or heard of. God knows whether it existed or not. On the banks of the river, however, there is a fort built of masonry, which still exists, but its buildings are falling down in several places; the English have erected bungalows and some pukka houses inside of it. Below the mountain Jharkand, there is a place of worship, Baijnath, which they call the abode of Mahadeo, and there is a peepul tree there, the beginning of the growth of which is known to no one: should any one in its neighbourhood want money for necessary expenses, he foregoes his food and drink, and comes and sits down under it, and petitions Mahadeo; after two or three days a note, written by an invisible pen in the Hindee character, comes and falls near him, and thus he gets as many rupees as were in his fate; and the name of the payer, as also that of his father, grandfather, wife, and son, together

with his country and district, although it may be five hundred kos distant, are ascertained from it; he then takes this to his chief, who, according to its contents, writes and gives him a piece of paper, which is what they call a Baijnath cheque. The asker for money then takes this, and goes to that person, who immediately makes over the sum mentioned to the bearer of that paper; moreover, the composer of the Khulassat-ool-Hind writes, that a Brahmin who lived there brought him also a piece of paper (*bill*) drawn on his name, and he, considering it good luck, paid the sum mentioned. The most wonderful thing is, that in that temple there is a cave, and the chief of the attendants, once a year on the Sheobarat day, goes into that cave, and brings away some dust, and gives a little of it to each of the attendants, and according to the power of that man's fate, that dust becomes gold. Tirhut from old is the seat of learning of the Hindee language; its climate is exceedingly fine; the curdled milk of this place is rich, very nice-tasted, and excessively good; moreover, the composer of the Khulassat-oot-Tawarikh writes that it does not turn bad for a whole year; it is probable that this is an exaggeration, for it is contrary to understanding or tradition; they say of the milk in like manner, that if a cowherd mixes water with it, then from the invisible world a misfortune will befall him. The buffaloes of that city also are so large and powerful, that tigers cannot hunt them; besides this, in the rains, deer, elk, and tigers, collecting in great numbers, come into the town, and the inhabitants of it enjoy pleasure from their sport. In the fine soil of the district of Champaran, if any one scatters vetches, then crops spring up without any toil. In its forests many peepul trees grow. Ruhtas is a fort on a high mountain, difficult of access, and fourteen miles in circumference; there are many fields in it, and many fountains too play with much force there; if in any place in it you dig four yards, then water comes out. Waterfalls are many in number, and in the rains there are somewhat over two hundred tanks. In short, in this province the heat is very great, and the cold weather temperate, and there is no occasion for wearing warm clothes for more than two months; the rains formerly used to last for six months, and now even they are somewhat more or less than five; the land of this country remains green all the year on account of the great number of rivers, the wind never blows with violence, the dust never flies, and the crops are as one would wish them to be, especially the rice, which in this country is very fine and choice: but a grain, called Kisari,* is produced in much abundance; it is very cheap, bad tasted, and like the pea, and the poor, common, or humble people only eat it, although it is the cause of several diseases. Although there are several rivers in this country, still the Ganges, Soane, and Gandak are the largest. But the Soane comes from the southern mountains, and joins the Ganges near Muneer; it is said that the Narbadda and it issue from the same spring; and the Gandak comes from the north and *(joins the Ganges)* near Hajipur. The Karm Nasa issues from a mountain in the south, and flows into it at the ferry of Channas; the Punpun comes

* "Kisari" is a kind of pulse, which is considered very unwholesome, as it produces paralysis.

from the south, and passing by the city of Kinnauj, flows into the Ganges near Azeemabad.

In short, there are seventy-two rivers of this kind on which boats ply, and small ones innumerable, which join the Ganges before it reaches the above city. Most Hindoos, when crossing the original Karam Nasa, take this precaution, that not a drop of water shall touch their body; what mention then of washing in it? But the composer of the Khulassat-oot-Tawarikh writes that if any one drinks water at that place, where the Gandak joins the Ganges, then a wen comes out on his throat, and gradually becomes equal *(in size)* to a cocoanut. The composer of the Sair-ool-Mutakheerin writes thus, that "this quality belongs to the climate of Hajipur; many of its inhabitants are subject to this disease, and goitres are the ornament of their throats;" but it is really the contrary; perhaps this might have been the case some forty or fifty years ago, but it is not so now; certainly there are some persons who have them on their throats, but where is this not the case? And the water of the above-mentioned river has been drunk along with that of the Ganges, and also alone, by thousands of men, and is being drunk now also, but nobody's throat swells even; what mention then of goitres? But the old Gandak flows below Muzaffarpur, and this is a well known effect of its water; moreover, they exaggerate to such a degree as to say that, if an animal or bird drinks its water, it gets this disease in its throat; accordingly most of the men and animals of Muzaffarpur are subject to this complaint. And the report, that in a certain land wens are found on the throats of some birds and crows, must refer to this *(country)*. Saligram is a stone in the neighbourhood of Hajipur, of a black colour, small in size, round and shiny, and in Persian is called Sang-i-mihak *(touchstone)*; the writer of the Khulassat-oot-Tawarikh states that it is found in the neighbourhood of the above-named city at a distance of forty kos. The Hindoos regard it as a divine manifestation, and worship it; moreover, this is the faith of Brahmins, that whatever idol can be broken is not fit to be worshipped, but this stone is. To make the story short, the length of this province, reckoning from Teliya Gurhi to Ruhtas, is one hundred and twenty kos, and the breadth of it, from Tirhut to the northern mountains, one hundred and ten kos; to the east of it is Bengal, to the west Allahabad, to the north Awadh, and to the south a large mountain. There are eight divisions—Hajipur, Mungeer, Champaran, Sarun, Tirhut, Patna, and Bihar; and subject to them two hundred and forty sub-divisions; the revenue of it is two hundred and eighty millions seven hundred and thirty-three thousand dams.

CHAPTER XXII.

THE COUNTRY OF BENGAL.

JEHANGEER NAGGUR, otherwise Dhakka, is a large and very prosperous city, with nice environs; all goods of every country are to be obtained there at all times; people of every caste and country live there in thousands. Its original name was Bang, and the word al was added to it. This was the reason of it, that in the Bengalee language they call a large embankment al, and they build these round gardens and fields, &c., for keeping the water out. Moreover, in former times the zamindars of this country, who lived at the foot of the mountains where the ground is low, use to build embankments ten hands high and eight hands broad, and laid the foundations of their houses in them, and made their fields in the same way; on this account the common people here have called the name of it Bangal. The heat of this country some forty or fifty years ago was temperate, and the cold very little. The rains commenced in Jaith (*May—June*), and lasted for six months, but now in certain parts the heat is somewhat greater; moreover, last year it was so great, that a whole world suffered torture, in fact many animals and men died from the heat; the cold also was so slight, that although men slept with only a coverlet of a seer's weight of wool over them at night, still they did not get numbed. In short, from the first watch of the day up to the time that only two or three gharis remained, one had no need of a quilt, and from the second watch to mid-day, a thin cloth was enough. But in this season the fog generally falls like a mist, rather sometimes the heavens become a mass of smoke, and the sun does not appear in sight for a watch or watch-and-a-half; the rains also last for something less than five months; they commence about the beginning of Jaith and end about the first of Katik; in spite of this, if in any year rain falls in the commencement of Jaith, or the end of Katik, it matters not; for does not the rain fall sometimes out of season even in the western countries? Rice is produced in great quantities in this land, and there are so many kinds of it, that if one should take a grain of each sort, then a bag would be filled. And there is this curiosity about it, that it is produced three times a year in one field, and according as the water increases, so it flourishes, but then care must be taken that its ear is not drowned under the water. Now and then, when the agriculturists have measured it, they have found it (*the stalk*) somewhat more than fifty or seventy-five hands in length. The inhabitants of this country are not rebellious to their rulers, and themselves bring the yearly taxes to the treasury by eight monthly instalments. In this province, most of the dwellings are thatched; many of them are very nice, strong, lasting, and well-built; moreover, in the erection of some of the houses, four and five thousand rupees are spent; but in place of walls they have tatties,* for the kachcha walls

* "Tatties" are screens made of dried grass.

of this country do not stand, and where are bricks to be obtained by the poor? In fact, even men of wealth, as a rule, do not build them of brick, on account of their stinginess; and their vessels too are mostly made of clay, very few of brass. Their towns here are generally built in the midst of trees, that is to say, they make their houses in such a place, that there are trees all around them, and God forbid that one house should catch fire, for in that case the whole village would be burned; besides, none of them know their houses except by the means of those trees. The Boriya* also of this country in smoothness is almost equal to silk, and in cleanness is somewhat better than Mahmudi Chandni;† rather, in the hot weather a carpet of it would appear like dust before this, and this also is much cooler than it. They very properly call it Seetal Pati (*the cool mat*), and certainly its name answers to its quality. The principal food of the people of this country is fish, boiled rice, bitter oil, curded milk, red pepper, vegetables, and greens; moreover, if they get hold of a fish of the time of the prophet Jonah, they eat it, and if their hands should fall on any leaf which could be called a vegetable, it is not possible that they should withdraw their hand from it; they eat a good deal of salt also, but in certain parts of this country it is scarce; bread made of wheat, barley, or grain, however good it may be, they will not touch, and goats' meat, fowls, and ghee are not pleasing to their taste; rather, the composer of the Riyaz-oos-Salateen writes that their digestion does not approve of these things, and should they eat them, then they commence belching; but I have not seen this myself, nor have I associated with any pure Bengalee; perhaps this may be their custom, but it is not the habit of all of them.

The dress of the people in general, whether rich or poor, is merely enough to hide their privities, for the men fasten a white cloth, which they call a dhotie, underneath their navel, and this hangs down to their knees; they tie a ragged old turban round their heads, giving it two or three twists, and all the top of their head remains bare. But any of the people of India, or of any other country [who come and take up their abode here, and two or three generations pass away], or those Bengalees who have frequent intercourse with the people of India, and those whose occupation and trade is service, wear a half coat also; still in their own houses they generally satisfy themselves after the way described above. But when the composer of the Khulassat-oot-Tawarikh states that the men and women do not wear any clothes, but remain naked, his meaning is this, that what people would really call clothing themselves, that they do not do; and this that he narrates, that all the out-door work is done entirely by women, the particulars of this matter are not at all established; it might have been so in his time. But the clothes of the women also generally are something of the same nature, for they also are satisfied with one cloth, the name of which is sari;‡ they put it on thus: first they tie it a little above their navel, and let it hang down to their calves, and the rest of it they allow to fall down in front and round their backs and

* "Boriya" is the celebrated Calcutta matting.
† This is a celebrated kind of white cloth.
‡ So called from its being in one piece.

necks; their heads generally remain uncovered, their feet moreover are also bare, and they do not wear shoes. The people here generally travel in boats, especially in the rains; for in this country various kinds of crafts, small and great, are to be obtained in great numbers at the ghats; and when a traveller wishes, he can come on board, and go comfortably to whatever city he desires. In the hot and cold seasons, they generally use bullock-carts, gharries, chaupals, and sometimes even palkis, and travel on whichever of these they please. But good horses are not obtainable, except at a high price; elephants, however, are to be had in great numbers; and pearls, jewels, cornelian, and jasper are not to be found at all in this land, but come from other countries. Fruits of all kinds and sorts, except grapes and melons, are produced here, especially mangos, pine-apples, and plantains, each of which are so good that there is not the like of them in India. But the rose-apple is one of the fruits of the country, and although it is sweet, still it is not nice; however, till it has been digested, when one belches the smell of roses comes from it. Flowers of all kinds also are produced, but the keora is most plentiful, and also the madholata; in fact, this kind is peculiar to this country; and in certain places ginger and black pepper are also produced; and pan too of various kinds is very plentiful; silk also is most abundant; in fact, silk cloths of various kinds are made here so well, that the like of them are seldom seen elsewhere; moreover, this is true, that the white cloth also of kinds, whether fine or coarse, is made of such fine texture in some of the cities of this country, that those who see it imagine that they are looking at running water, and the wearer's body enjoys comfort from it; certainly the skill of weaving it, and the particulars of manufacturing it, are not to be obtained by the finest weavers of other countries, although they may spend a whole life in perplexity; what mention then of their making it? For this reason, the chiefs of this country generally send various kinds and sorts of cloths as presents to their equals, and merchants very often take them to different countries (*to sell*) at a profit to themselves; moreover, the latter custom is prevalent to the present day, but by reason of the changes of time, there has been somewhat of a falling off in the former, and the check turbans that used to be sent by the Nazim every year to the king, that (*custom*) has altogether been dispensed with since the time of Muhammad Shah; rather, they have kept back their poll tax, and some other fancy has seated itself in their head, and they have altogether forgotten the path of good breeding, and having become intoxicated with the wine of pride and haughtiness, have entirely withdrawn from the way of good manners; but they suffer greatly from the effects of its drink, and their life is afflicted with a hundred different afflictions in consequence. Lakhnoti is an old city, the particulars of which are as follows:—On the confines of Bengal there is a city by name Kuch; a certain person once set out from its neighbourhood, and at last having conquered the provinces of Bihar and Bengal, came back and populated that city, and made it his capital; moreover, for two thousand years the above-named city remained the seat of government of the province of Bengal; after it, Tanda became the capital, then Jahangeernaggur, and after that Murshidabad; in fact, to the present time also, the residence of the ruler of this province is in that same city.

To make the story short, when King Humayun honoured Lakhnoti with his presence, he saw that its climate was good, and called the name of it Jannatabad (*the city of paradise*). In the present day that place has become so devastated, that thousands of animals and wild beasts make it their home, and the traces of the door of the fort, and a few remains of the golden musjid, alone are to be seen.

DISTICHES.

In that place, where there were thousands of gardens,
There now there is not the trace of a single flower :
Where there used to be the thrones of kings,
There now there is not even the bedding of a beggar.

PROSE.

To the east of the city is a jheel (*a shallow lake or morass*) called Chhatabatha; the embankment of it remains to the present day, but when the foundation of its prosperity was strong, then in the rains the water never by any means used to enter that city; in the present day it becomes one sheet of water, and boats ply with ease on it. At a distance of one kos from the city there was an old building, and in it was a very stinking bath, called Piyaz Bari (*the onion bath*); whoever drank its water became subject to various kinds of diseases and died. It is said that before the reign of Akbar, they used to confine criminals in it, that they might drink its water and die quickly; the above king forbad this deed, and stopped this custom. Murshidabad is an old city on the banks of the Bhagirati, and was populated in the reign of Aurangzeb; but before that, a merchant, by name Makhsus Khan, had built a serai at that place on both sides of the river, and had called the name of it Makhsusabad, and there were a great many shops in it. When Muhammad Alamgir bestowed on Jafar Khan Naseri the independent rule of Bengal and Urissa, he called him Murshid Kali Khan; he then populated a city there, and calling the name of it Murshidabad, moreover made it his capital; and at the present time also, in the year 1220 of the Hijra, and (*under*) the government of the Company [long may their shadow continue], the residence of their ruler is at that place; its length is somewhat more than four kos. The Chewali Botedar and Sari* of this country are celebrated, and the gardens and buildings also, on the whole, are good, but not worth writing about, except the Motee Jheel and the Gauri of Bengal; but they have become ruined and destroyed, and their name only remains on the tongue; yes! one building, the private palace of Nawab Siraj-ood-Daulah, is standing to the present day. And the language of the people of this city is correct with regard to that of the inhabitants of other countries; the reason of this is that they pass much of their time with those born in India, for after the destruction of Shahjahanabad, and before the rule of the East India Company, many of them came there, and moreover took up their abode in it. The above-named city is

certainly not wanting in detail, but is situated below the level of the river; and if its banks, or the embankments of the jheel of Akbarpur, should break in the rains [which God forbid], then the whole city would be drowned; accordingly in the end of the year 1216, from the excess of water, when the bank broke towards Bhagwan-gola, every quarter of the city was submerged to such a degree, that in the new palace of the deceased Nawab Muzaffar Khan, the water reached somewhat above the knees; so also in other houses. In like manner, they say that a deluge or water of the like nature occurred once in the reign of Nawab Mahabut Jung; may the True Protector now guard this city, and give to the embankments the stability of mountains. The harbours of Hooghly and Satgam are about half a kos apart; the city and town of Satgam was very large and full of buildings, and the ruler used to live there; when this place became depopulated from the flood of the sea, then the city of Hooghly rose to great splendour, and the chief of this province made it his royal abode, and cared not in the least for the rulers of Bengal. Jafar Khan requested from the king the governorship of the above-named harbour, and bringing it under his government, commenced taking care of the merchants and traders of all countries, and did not take one dam more than the proper duties, in short, let off some of that even; accordingly many traders of Europe, China, Iran, Turan, Arabia, and Persia began to resort to it; moreover, many masters of ships also fixed their residence there; on this account, the prosperity of the above-named city began to increase exceedingly. Although generally there were various kinds of merchants, still the Moghuls enjoyed the greatest confidence, and would not allow the people of Europe to lay the foundations of forts and bastions, but permitted them to build houses. When the chief officer treated them hardly, and began exacting more than he should, the above-named city became depopulated, and from the care and protection and light duties of the English, Calcutta became more flourishing; in short, it became the seat of government. The city of Calcutta in former times was a village, and the reason of its designation was this, that there is a goddess by name Kali here, and in the Bengalee language they call a master Katta, and for this reason it was called Kalikatta; afterwards gradually, from the changes of dialect, the *i* was dropped and Calcutta remained. But the cause of its becoming populous, and of the houses of the English and the storehouses they have constructed having been built, was this, that up to the reign of the Nawab Jafar Khan, the storehouse of the East India Company was at Hooghly, close to Gholghat and near to Moghulpur, when suddenly at evening time one day, the earth began to sink; at that time the English gentlemen were eating their dinners; the chief men, stumbling and falling, escaped at length with much toil and labour, but the whole and entire portion of their goods and chattels, together with a great number of animals, were submerged in the water along with that house; moreover, some men also were killed. On this Mr. Charnock bought the Banarsi garden, and cut down the trees and began to build a godown, and his intention was to have built two or three-storied houses; when the walls had been built, they began to lay the roof with beams; on this the chiefs and nobles of that place, especially the Moghuls, who were the leading

merchants, said to the Faujdar* Meer Nasir, "When these strangers† shall live in these lofty houses, then the female part of our family will be unveiled; in short *our* honour will be entirely gone;" the Faujdar sent a petition to this effect to the above-mentioned Nawab, and afterwards despatched them all *to (relate their grievance)*. Immediately on their arrival, they made their complaint to the king; Jafar Khan at once sent a very strict command, forbidding them to build; the Faujdar, instantly on reading it, carried it into effect, and gave an order that no bricklayer, mason, or carpenter should go there, and that the building should remain unfinished. The distinguished gentleman was much annoyed at this circumstance, and, in short, determined to fight, but his army was small, and he had only one ship; besides this, he remembered the Moghuls were many, and the Faujdar countenanced them; he, therefore, regarded the idea as unprofitable, and gave it up, and weighed anchor; and having set fire to the buildings on shore with a burning glass, took his departure; and although the Faujdar tried hard to stop him, still it was of no avail, and the ship arrived on the ocean, and from there set sail for the south. In those days Aurangzeb was down in those parts, and his enemies had cut off his supplies from all sides, and there was a great famine in the royal army. The chief of the godown in the Karnatak having loaded much grain on ships, conveyed it to the army, and having performed good service, and become the mark of the royal favors and kindnesses, reached the very extreme of his desire and ambition. The king was so pleased with him, and in fact with the whole English race, that he bestowed on them edicts and orders exempting them from duty, and permitting them to build their godowns. On this Mr. Charnock took the king's order and commands, and again came from the south to Bengal, and sent a representative with an offering and present to the ruler. He at last having obtained an order to build a godown, laid its foundations, and turning his attention to the prosperity of the city, began to transact business in a very good style. That godown also is standing to the present day, and is called the old fort. To be brief, the above-named city is very large and spacious, and is laid out on the banks of the Bhagirati with great regularity. Its populousness is worth going to see, and its buildings are superior to those of China and Ispahan; the style of its architecture is new, and the plan of each dwelling different. The houses are built in rows, of masonry and lime, and the roads are all exceedingly fine and level; its area is a cause of envy to that of the garden of Paradise, and its air is a subject of jealousy to the morning zephyrs; emeralds would eat poison at its greenness, and from its redness the liver of coral would become blood; in addition to this, from morning to evening there is a collection of lovely faced ones, and a market-like crowd of beauties.

DISTICHES.

If Indra even at that time should come here,
Then he would never return to his own court;

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* Faujdar is the magistrate or chief officer of police of a city.

† Na Mahram is a person who is not permitted to enter the female apartments, hence a stranger.

And if for a little while they should see this dormitory,
Then the fairies would leave fairyland :
How then have mortals the power to cast their eyes on it ?
For the liver of lightning becomes water here.
O, unwary one ! do not throw away your life gratuitously,
But reflect a little before looking at this place.

PROSE.

In every quarter of the town there is a talisman-like state, and at the sight of every street the picture gallery of Mani would be astonished; the house of each pedlar is full of various things of every country, and in the shop of every banker heaps of silver and gold are piled up; everywhere in the market there is merriment, and its stores of glass-ware are the envy of the glass palace.*

DISTICHES.

The market is open, the streets are broad,
And as plain as a page of a ruled book.
On both sides of the road live artisans and shop-keepers,
Who appear like a string of pearls.
On the one side are jewellers, on the other cloth vendors;
On the one side are bankers, on the other goldsmiths.
And you see silver and gold raining down,
Like nosegays of Narcissus placed on trays.
Gold brocade, silver lace, and striped cloths glitter like lightning.
Whatever goods of any place in the whole world you may require,
Those things are all to be obtained at one shop.

PROSE.

Verily, its prosperity is double that of most cities, and its town is larger than the generality of towns; for like as there is a market on both sides of the road on dry land, so also from the numbers of ships and boats a city is populated on the water; but this is the reason of the increase of its prosperity, that every governor has turned his attention to its buildings, and spent lakhs of rupees on that work from the royal treasury; especially the Viceroy and Governor-General, Lord Marquis Wellesley, who has expended immense sums on it; besides this, he has greatly improved the structure of the city; he, moreover, has built a very handsome mansion, which has increased the splendour of the city beyond bounds; to what can one compare it? There is not an equal to it in all the world; and to which could you call it the second, for there is no building of the like structure; this is indeed true, that like as the grandeur of the government of its builders is distinct in itself, so also is the splendour of the structure of that house quite different from all others.

DISTICHES.

It is luminous and clear to such a degree, that from it continually
The light of the clearness of the moon remains abashed ;
It is carved and ornamented in such a way, that, in the matter of beauty,

* That of Lucknow, which is the most celebrated in India, is, I think, here referred to.

The picture gallery of China would ask questions of it;
And such is its height, that if Uj, the son of Uk,
Should cast his glance on it, he would take his pugrie *(off his head)*, and hold it before it.*

PROSE.

However much you praise that house, it is proper, and however much you may commend that city, it is right; certainly in India, nowhere is there now another city so full of buildings, and nowhere else either the same throng of traders and merchants; for a long time it has been the emporium of the East India Company, and from old has been the pleasure-house of the English rulers, and in the present time wealthy persons of various professions and artisans, perfect in skill, live here in great numbers, and goods and curiosities of all sorts and kinds are obtainable; in like manner there is a brisk traffic,† and every pedlar is happy and contented. But coloured cloths greatly lose their colour, especially those of a red tinge, which do not last at all: things with syrup in them, such as sharbat, leaven, and confectionery, go bad very quickly, and dry medicines, moreover, often spoil. The cause of it is the saltness, dampness, and moisture of the soil; accordingly, the ground of the houses always remains damp, indeed two or three yards of the walls also, and the lower stories are not habitable; if they did not build two or three-storied houses, then the inhabitants here would not enjoy any comfort at all. They generally drink tank or rain water; the wells also are all very brackish, and the water of the running rivers even, on account of its propinquity to the sea, is very heavy, especially at the time of the flood tide [the meaning of this (*word*) is, that the river flows backwards, and ebb tide is the contrary of this]; in short, at that time to imbibe the water of the river is poison to the drinker, rather, it is the edge of a two-edged sword; God grant that no one may drink it, for how could he live? Accordingly, the drink of the people is confined to the water of the tanks, and for this reason many of them are built in that place, some of which are distinguished by particular names, as, for instance, Laldiggi, Chaurangi, &c.; besides, the flood and ebb tides, for three days in the middle of the month, and for one at the end, the water once during the day and night (*daily*) comes up like a high wall, and flows towards the ocean with great violence and force; ships also are shaken from the dashing of its waves; of what account then would a boat be? If, at that time, it be in deep water, then it may perhaps escape, but should it be fastened close to the shore, it would be thrown on the dry land and broken to pieces from its violence; for this reason, the sailors, on the above-mentioned days, fasten the big and small boats with very heavy anchors at a distance from the shore. In the Bengali language, a wave of this kind is called Hamma;‡ in the rains, however, it does not come

* In India if a native takes off his turban before any one, it is a mark of humble submission or of supplication, and it is not considered right to refuse a request made in this manner; and Uj, or Og, King of Bashan, is considered to have been very mighty in power, yet he even is said to own himself inferior.

† Literally, "the thread of buying and selling is well in motion."

‡ Called by Englishmen "the Bore."

with that force and violence. The climate of this place also is altogether good in comparison with former times, and is not at all bad; especially in the cold weather, when it always remains temperate. What place is there in which men do not suffer this much pain and affliction, and what city is there where there is not sickness? But piles, itching, or ringworm, and weakness of digestion are very prevalent in the east, and seldom experienced in the west; nose disease, pain in the chest, elephantiasis, and goître are peculiar to this country; there you never see them unless sometimes a person gets them as a rare case. In the Armenian quarter, there is a large bazar, and in the middle of the China bazar is the Armenian church, which is very lofty and large, and more celebrated than all the churches; Agah Nazar, the Armenian chief, built it in the year 1724 A. D. Although there are many English, Portuguese, and other Christian churches in this city, still this is the most renowned, and its clock greatly to be depended on. There are many musjids here also, but not worth writing about. Ramzani, the tailor, however, built a pukka musjid, square with nine arches, in Suthalhati; truly, building it was beyond his means, and it is better than all the musjids in this place. In like manner, there are many Imam Baras, for, I suppose, there has been no sircar, jemadar, khansaman, or nazir, &c.,* who has not built one near his house; but, as a rule, they are very small, and only two or three hands high, and their platforms about the same length and breadth; however, a few chobdars, jemadars,† or native mistresses of certain gentlemen, have built them with an enclosure, and out-houses adjoining them, and spent much money on their construction; still what do such people know of the manner of building and the forms of mourning?‡ On the seventh day of the Muhurram, all the people here, who keep taziyas, taking banners and standards in their hands, with much lamentation and weeping, carry them to the place of deposit, and then return from there in the same manner to their houses; on the road, on account of the numbers of persons, one gets very little elbow room, and people's shoulders rub against one another. From the afternoon up till night, this state remains, and in every street and lane there is mourning; and the people of this country have called it "the afternoon mourning;" on that day the women and men of this place take with them some fowl curry and bread, or pulao, to all the Imam Baras, great and small, and with these they offer their oblations and prayers to their saints;§ in short, fowls are slain in such numbers on that day, that if you

* I am afraid the writer, from his own choice of words in the present instance, does not believe much in the honesty of the native of India; the sircar is a Bengali term applied to the superintendent of a house, the jemadar is the head servant in a family, the khansaman, the head of the culinary department, and the nazir, the superintendent of a magistrate's office, or any other public work. The words are very naïvely selected to show these people must get nice little pickings to be able to indulge in works of this kind.

† Every civilian, or political officer of position, has a chobdar or jemadar, if not both. This passage is a hint for officers high in authority, and more particularly the highest in the land, not to believe too implicitly in their jemadars and chobdars. Their post is worth eight to twelve rupees a month, but few would resign it for five hundred rupees in a lump sum.

‡ Taziyadar is a person who keeps the mourning for Hussun and Hussein during the Muhurram.

§ Fatihat is properly the first chapter of the Kuran, which people, praying for the souls of the dead, continually repeat, and hence it comes to mean prayers, or oblation offered up to a saint.

search in the city, you will not find one feather even, but you will see a pool of their blood flowing in every street or lane. Besides this, common and low people on that day go to the Imam Baras, and assume very wonderful disguises; as, for example, if any one in any Imam Bara should have made a vow, that if his wish should be accomplished that year, then he would sit there and place a fire-place on his head, and cook rice with milk in it, then he cooks it; and if any one has promised to put a lock on himself, on obtaining his desire he puts a lock on his mouth, although both his cheeks may be pierced with holes; for they put a thin plate of iron on each side of their mouth, and in the centre a fine spit; its appearance is something like the curb of a horse. To be brief, these stupid people put this on their mouths, and wander about in the neighbourhood of the dome of the Imam Bara; and if after going three times round, the lock opens and drops off, then they know that their offering has been highly acceptable, but if it should not fall off till the seventh circumambulation, then only tolerably so. And those who cook milk and rice on their heads assume such a disguise, that people think they are cold; they cover themselves also with something or other, although it may be in the hot season; in short, the common people, beholding this their state, and seeing the lock fall off of its own accord, regard it as a miracle and mark of approbation. Still more wonderful is this, that along with this folly, their belief is, that if they perform these deeds in any Imam Bara except the one in which they made their vow, then the milk and rice will not be cooked, nor will the lock unfasten itself. Moreover, if any wise man should wish to prevent these fools doing these improper acts, how would it be possible? and even from the command of Imam himself, it would be difficult to hinder their doing these deeds.

HEMISTICH.

Every one is mad about his own affairs.

PROSE.

On the tenth day of the festival I have not seen any custom peculiar to this country, otherwise I should have written it. Some of the forms of worship also of the Hindoos here are quite distinct; moreover, in the worship of Doorga,* the worship of Kali, and the Katik worship, in their houses, they make large gods of grease resembling each of them, and put them on the ground; on the fixed day they carry them off with much pomp and grandeur, music and singing, and throw them into the river; the common people here call this Bhasan. In short, the worship of Doorga is performed with much show, and by great numbers, and on her offerings the people waste a great deal of money; the name of it is Nauratr, the beginning of it is the first of the light half of the month Kuwar, and the end of it is on the tenth; but they worship from the seventh up to the eighth, ninth, and tenth, by doing Thapna, that is to say, they fill a new

* The goddess Doorga was the wife of Shiva, and mother of Kartikaya and Gunesha; she is also called Uma, Parvati, and Bhawanie, and is supposed to be of a terrific and irascible nature.

pitcher with water, and remain in devotion before it, and on the tenth day perform Basarjan, that is to say, throw Doorga into the water. On the above-mentioned days, especially from the sixth to the tenth, most of the Hindoos and Bengalees hold merry meetings according to their ability and means, and although most of them are miserly, still in this matter they waste a great deal of money; moreover, the great and wealthy entertain even Mussalmans, in fact, the English also. To be brief, people and chiefs of most sects go to their merry meetings, and enjoy a certain pleasure. They have carpets of all colours spread in every room, and very elegant and clean ones laid out under their Shamiyanas ;* glass chandeliers, shades, and candlesticks give a good light in every place; boxes for holding pan and uttar, made of gold and silver, are placed in order, and thousands of trays are filled with flowers, necklaces, and nosegays; the performers consist of ten or twenty bards, and dancing boys and girls, wearing very nice clothes round their necks (*bodies*).

DISTICHES.

There is one incessant glitter of gold brocade lace,
And along with it, the tinkling or clinking of the wristlets and anklets.
Where has the sight the power to look at it ?
Why should not the hearts of lovers become desperately enamoured ?†

PROSE.

On the surface of the carpets on two sides, English, Portuguese, and Armenian ladies, and half-castes, wearing very elegant clothes, seated on their chairs, give splendour to the scene, and in every quarter there is a market of beauty.

DISTICHES.

If Joseph also were to come into that merry meeting,
Then, for one glance, he would sell his heart ;
And such is the glittering colour of every fair one,
That Indra's court even is astonished at it ;
Each one is proud of her beauty,
And they are a calamity, and affliction, and sorrow ;
If a fairy could come into that evening gathering,
She would never again go to fairyland ;
Then of what power is an insignificant mortal ?
How could his senses remain in their proper state there ?

PROSE.

This is indeed true, that the merry meeting of each race, and the splendour of their beautiful ones, are of a distinct type, and the fascination of the lovely ones of each caste is different.

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* A Shamiyana is a flat canopy supported on poles; it is made of gold and silver brocade, or plain, according to people's means. The chief and leading men only sit under the canopy itself.

† Literally, "be reduced to meal."

HEMISTICH.

Each flower has a different colour and smell.

PROSE.

To make the story short, every night until morning there is a scene of dancing and music, and a throng of sightseers remain collected; but on the tenth, from the afternoon till evening, an interesting scene is to be beheld, and a crowd of men and women remain assembled along the banks of the river. Besides this, there are many other fairs in their season, but not of the same splendour and detail; on this account I have not given a description of them, and have not seen any real use in writing about them. At a little distance from the city on the south is the fortress of Fort William; the foundation of it was laid after the victory of Plassy in the time of Colonel Clive, but it appears as if it had been built to-day, and had just been made; along with this, all the goods and utensils, which are required for a fort or its inhabitants, are always kept ready; rather, day by day, there is an increase and augmentation in this matter. What mention can I make of its construction? Its building is quite unique, and the plan of its structure new; it is like no fort in this country; its four walls from outside appear like embankments, and within are very lofty. Who can find its great treasures,* and who can possibly describe its safety and symmetry? Assuredly it rules proudly over a world;† the sight of it increases the astonishment, and wandering about in it deprives one of understanding.

DISTICHES.

Where is there a fort like it on this earth?
I have not seen another resembling it.
Would it be wonderful if the great Creator
Should call it an impregnable stronghold?

PROSE.

To the west of the fort, on the other side of the river, close to the shore at a little more than a garden's distance, is the garden of the East India Company [long may they reign], which is very beautiful, but not enclosed; for it is so large and open, that the compound of the understanding cannot take it in; how then could any one build an enclosing wall round it? and the extent of it is so beyond bounds, that the bird of fancy even cannot go outside of it; then how could a mortal get out of it? This is indeed true, that like as its rulers are better in administration and government than the chiefs of the world, so is this in elegance and detail better than the gardens of the universe; and like as they have great dignity on the earth, so also have all its trees; assuredly each flower-bed of it is like a garden of roses, and its design somewhat better than the plan of the garden of Paradise; the ground in it is

* Gunjgaw was the treasure of Jamshid, which was dug in the reign of Tahram, and distributed amongst the poor; it also implies any very great wealth.

† Literally, "bears a talisman-like rule."

altogether smooth and level, and the red footpaths in it very showy; and around its green beds there are hundreds of kinds and sorts of trees, whose leaves are like the green of emeralds.

DISTICHES.

Each thorn of that garden is like a rose,
And all the grass of its flower-beds is like spikenard;
How can the heart help being expanded in it?
The air in it always remains temperate;
Its flowers in colour are brighter than jewels,
And whoever sees them, his heart is immediately fascinated;
And he who has heard the notes of the birds of that place,
Would never wish for the sound of music.

PROSE.

There are thousands of fruit and flower trees; moreover, many of such a nature that no one has heard their names even, and others of such a kind, that most people have not seen them; as, for example, the clove, nutmeg, cinnamon, cubebs, and camphor, of which there are many trees in it; moreover, the nutmeg tree has now and then been seen in flower there. Its leaves are something like those of the jamun (*the Indian damson*), but the jhumka is a flower which is peculiar to that country, and its foliage most resembles it (*i. e., the nutmeg*). The leaves of the clove are somewhat like it, but those of the cinnamon resemble the ber, and the foliage of the camphor is somewhat like that of the peach. There are many lakes in it also, and great numbers of canals and innumerable watercourses near the river; moreover, at the time of the flood tide, when it comes with great force, the water runs into the lakes by means of them, and, at ebb tide, flows out. There are three or four houses in it also, but on the banks of the river there is an English mansion, very elegant, full of detail, and most beautifully built; the construction of it is superior to that of the best buildings; besides this, it is fit for every season, its air is pleasing to every disposition, and its inhabitants generally enjoy pleasure.

DISTICHES.

A man, even if left there alone, would not feel distressed;
His mind would never become sad;
For in it there is a talisman-like state;
Then how could a mortal leave it and go elsewhere?

PROSE.

In the midst of four footpaths there is the tomb of General Keith; its enclosure is an octagon, and in its dome there are eight pillars and four doors also; inside of it there is a pillar of marble, about three or four hands long, but most beautifully carved, which glitters like glass: above it is a picture of the gentleman who is buried in that tomb, and near it also a very pleasing likeness of a woman; it is as a kind of warning, that this pillar of state who once ruled here, to-day lies under it, while each limb of his body has mixed with the earth; so one day

the state of that pillar also will become altered, and a change come over the plan of that dome.

DISTICHES.

Therefore remove your hand from the building of mansions,
And in a small degree build a mansion of futurity ;
For this will last for a few days, but that for ever.
For the sake of the former, do not lose a house like the latter.

PROSE.

To make the story short, this garden is always flourishing and verdant ; the cause of which outwardly is this, that besides the superintendent and workmen, a hundred gardeners are always kept as servants, who night and day fix their thoughts on taking care of the trees, and the river also is very near; but really it is from the good care of its masters, for a hundred gardeners could not water the trees of one quarter of it even, and the propinquity of the river often is hurtful to fields and gardens ; then is not the good supervision of a ruler a wonderful thing. Chandannaggur, *alias* Fransdanga, is a small city at a distance of twelve kos from Calcutta, and the godowns of the French are at this place ; all transactions there used to be conducted by them, and the English did not interfere with them at all. But there has been a quarrel and dispute going on for some years, and on this account the English have taken it from them, and now it is entirely under them. Chauchara is near Hugly, to the south at a distance of one kos ; it used formerly always to be under the control and dominion of the Dutch, but some years ago the English took possession of it, and the cause of this was their agreeing with the French. Sheva Rampur is also a small town, on the banks of the above-mentioned river, about six kos from Calcutta, on the opposite shore. The river flows right between it and Achanak, and it belongs to Denmark ; the English have nothing to say to it, and the godowns of that nation are standing there to this day. Achanak is dependent to Calcutta ; for this reason Lord Wellesley has built a handsome house and spacious garden there, whose court is like the area of a park, and the air of which in all seasons is like the spring breezes ; there are many animals in it of which there are not the like in the world, and many birds also of wonderful beauty, on seeing which men would become transfixed like a (*picture on a*) wall, and the power of God would come to their minds ; even infidels would say, without being able to control themselves, " The power of God is superior to that of all creators ;" and heretics also without hesitation would cry out, " Praised be God ; He is Lord of the two worlds." From there to Calcutta, he has also made a road so straight and level, that the word crooked could in no way be applied to it ;* besides this, he has caused shady trees to be planted on both sides of the road, which make it a garden of roses, and give repose to travellers in hundreds of ways.

Literally, " Crooked has not remained even in name."

DISTICH.

The air of a garden always blows over it,
And its area is like that of a garden.

PROSE.

Silhet.—Its city is in the hills; the targets manufactured there from the skin of the wild buffalo are celebrated; assuredly they are very good and well made, and in no city of India are any constructed equal to them. The fruits of that country are generally well flavoured, and the best of the best of them is the Kaula, an account of which has been written before; besides this, China root is obtained in great quantities. There are many aloe trees in the hills, which at the end of the rains they cut down and strew in the open; after some days those that appear good they keep, and the bad they throw away. Rang Pur, or the horse pass.—Silk is obtained there in great quantities; also a fruit which in bulk is about the size of four kernels, in taste like the pomegranate, and has three seeds in it; its name is latkan, and it is peculiar to this country. They bring piebald ponies from the hills, which they sell there, and the buyers re-sell at a profit in other countries. Bugla is on the sea coast; there is a fort there also, on the four sides of which are innumerable thick trees, and the spring and ebb tides come there in the same way as they do at Calcutta; but in the twenty-ninth year of the reign of Akbar, when about a watch of the day remained, one day a wonderful flood rose; all the city was submerged, and the king of it got into a boat and fled; in short, the violence of the inundation continued, and the agitation of the waves of the river did not abate for five hours; along with this the lightning flashed, the clouds thundered, the rain poured, and in the end, two hundred thousand living animals, beasts and men, were drowned in that wave of destruction.

In the Khulassat-oot-Tawarikh it is written that from the beginning of the new moon till the fourteenth of the month, the waves of the river there rose every day like mountains, and from the fifteenth gradually abated; but this does not appear to have been the case from the history of Bengal. Close to it is Kamrap, which they also call Kanwarru; the women there are very beautiful, and are unequalled in the art of magic; they tell stories of their wonderful enchantments and tricks, which are beyond the grasp of the understanding, one of which is that in an instant they can make whatever wise man they wish, mad; rather, on whomever they set their designs, in a second they can turn him into an animal. The vegetables of that place are also very wonderful and curious; accordingly after plucking the flowers, the scent of them remains as usual for some months; the mango trees, like grapes, are trained along boards, and thus flower and bear fruit; and there is this most wonderful thing about them, that if you cut the tree, a sweet juice begins to drop from it to such a degree, that the thirst of the thirsty will be allayed. From the Riyaz-oos-Salateen it appears that in former times it was the seat of government of the Rajahs of Kuch Bihar. The clothing of the men and women

here consists of only a lungi,* and their accent tallies with that of the inhabitants of Kuch Bihar. Near it is the country of Assam, which is very vast, and through the middle of which a river, the Brahmaputra, flows from west to east. The climate near its shore is good both for its inhabitants and for travellers; but remote from it, it is good for the residents, but death to strangers. The rains last eight months, and the cold weather for four, but even then the rains do not leave off. Most of the flowers and fruits of India and Bengal are obtainable there, but besides them, many others are produced peculiar to that country; rice is cultivated in very great quantities; salt is scarce; and wheat, barley, and masur are not sown at all, although the ground is fit for them; and whatever is sown, that springs up. The cocks of that country are great fighters; of their own accord they will confront an adversary of four times their strength, and fight with him to such a degree, that their brains are often smashed to pieces, still even they will not leave off fighting; they may be killed, but will not retire from before their foe. The elephants in the forests there are generally handsome and large; deer, barah-singas,† nilgaes,‡ and rams are very abundant; in the sand of the river gold is found, but not good; moreover, it is sold at eight rupees the tola. The most wonderful thing is this, that the king of that place lives in a very lofty house, and never puts his foot to the ground; in fact, should he do so, he would lose his kingship; the stupid belief of the kings of that country is, that their fathers and grandfathers used to live in heaven, and some time or other, having made a ladder of gold, descended below, but did not put their foot to the ground; for this reason, they call the kings of that country Sargee; Sarg is a Hindee word, the meaning of which is heaven. To make the story short, when the king of that country dies, some of the men and women bury his servants and attendants alive, and, along with them, a great heap of his goods and chattels, and also a lot of wearing apparel and victuals, in a hole under the ground, and having lighted a great number of lights of ghee (*clarified butter*), place them over that spot. To the south-east is Arakhang, which is a very large country. The harbour of Chatgam is very near it; elephants abound there in great numbers to such a degree, that even brown elephants are to be had there; but horses are unprocurable; camels and asses are very dear; cows and buffaloes are not reared at all, but there is an animal somewhat like them, of a piebald colour, which gives milk. The religion and creed of the people of that country is quite distinct and separate from that of the Hindoos and Mussalmans, and except their mother, they take every woman to wife; moreover, a brother is not averse to a sister; besides this, their custom is that the wives of soldiers shall present themselves at the durbars before the chiefs to pay their respects, and their husbands remain seated at home. The curious thing is that the men and women there are black, and have little or no beards, but they perform service and obedience to their chiefs and lords with purity of heart, and are greatly afraid of them; their (*chief's*)

* The "lungi" is a narrow strip of cloth passed between the thighs and tucked into a string or waist belt before and behind, to conceal the private parts.

† The barah-singa is a kind of elk, with horns of twelve branches.

‡ The nilgae is a species of animal between the deer and the cow.

title is Wali. Near Arakhang is Pegu. The army of that country consists only of elephants and foot; in its confines are mines of metals and jewels, and this is the reason why the inhabitants of Pegu and Arakhang and the Maghs bear hatred and spite to each other. To sum up, the province of Bengal is very large and highly populous; the largest of its rivers are the Ganges and Brahmaputra. The length of the province from Chatgam to Teliya Gurhi, east to west, is four hundred kos; and the breadth of it, from the northern hilly regions to Madarun, two hundred kos; to the east of it is the sea, to the west Bihar, and to the north and south are mountains; but it is stated in the Riyaz-oos-Salateen that the sea is to the south, and the mountains to the east and north; dependent to it are sixty-seven divisions, and subservient to them eleven hundred and nine districts; the revenue of it in former days was four hundred and sixty-one million, nine hundred thousand dams; but the writer of the Riyaz-oos-Salateen puts it down at twenty-eight divisions and eighty-seven districts, and the revenue of it, as in former times, five hundred and eight million, four hundred and fifty-nine thousand, three hundred and nineteen dams, which is something more or less than thirteen million, nine hundred and one thousand, four hundred and eighty-two sikka rupees, fifteen annas. The standing army is twenty-three thousand, three hundred and thirty horse, eighty-one thousand, one hundred and fifty-eight foot, four thousand two hundred artillery, and four hundred boats.

CHAPTER XXIII.

THE COUNTRY OF ORISSA.

FORMERLY there were twenty-nine forts, built of masonry, in this country, two or three of which still remain; the climate is also good and healthy, but the rains last for eight months, the cold for three, and the heat for one; there are many flowers also in their respective seasons, especially the jasmine, which is very delicate and sweet-scented, and the keora, which flowers in the woods. Various kinds of pan are also produced, and there are many rice fields; the food of the people of that country is generally boiled rice, fish, and egg plant, but they cook at night, and eat in the morning. Besides this, they take a steel pen in their hands and write letters and books on leaves of the toddy tree, and very seldom use paper and ink. In one of its villages there are many eunuchs, and for this reason it is called the eunuch village. The cloths of that country are not bad, and the current coin is the cowrie. To the south on the sea coast is Pursotampur, and King Indrasain laid the foundation of a temple to Juggurnath there; this was more than four thousand years ago; near it is another temple also, which they attribute to the sun, and twelve years' revenue of that country was spent on it. The height of the walls is one hundred and fifty hands, and their breadth nineteen; most sightseers go to see it, and are astonished, rather become transfixed like walls. Turiyaraj is also very near it; the men of that country dress like women, and also wear ornaments like them; but the women suffice themselves with covering their privities, and the clothing prevalent there is generally made of leaves. The length of that province is one hundred and twenty kos, and its breadth one hundred; there are fifteen divisions—Jalesar, Katak, &c.—and dependent to them two hundred and sixty districts; its revenue is four hundred and four million, one hundred and five thousand dams.

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CHAPTER XXIV.

THE AUSPICIOUSLY FOUNDED COUNTRY OF AURANGABAD.

FROM some histories it appears that in former times this city was called Dharanagar, but afterwards Devagir. When King Muhammad Fukhr-ood-deen Jonan, King of Dilli, conquered all the south, he called it Daulatabad, and made the fort his seat of government; after the above-named Sultan, all the south was taken away from the kings of Dilli. When three hundred years had passed, Shah Jahan again took possession of that fort, and gave the governorship of the above province to Alamgir. The prince populated a city near it, and called the name of it Aurangabad, for his eyes, from seeing the colour and beauty of that city, enjoyed pleasure, and from its extent, his afflicted heart expanded at once; its air also is charming like the spring breezes, and its buildings are pleasing to every man of taste; its water has the effect of wine of grapes; every season there is good, and fresh like the spring; and the rains fall from the beginning of Jusa (*Gemini*) to the end of Sumbula (*Virgo*); in the gardens and woods there are also fruits of every kind, very plentiful, well-tasted, and nice-coloured; besides this, there is always plenty of corn and lots of grain; various kinds of cloths of good texture, and good jewels, rare and costly, are obtainable at all seasons; besides this, rarities of every country, and curiosities of every land, are procurable, whenever you desire them. Its inhabitants also dress and feed well, and are generally wealthy and rich, and the beautiful ones are altogether unequalled in loveliness and coquetry. The length of the province is one hundred and fifty kos, and its breadth one hundred; there are eight divisions, and dependent to them eighty districts; the revenue is five hundred and sixteen million, two hundred and eighty thousand dams.

CHAPTER XXV.

THE COUNTRY OF BIRAR.

THIS is a country to the south, between two mountains; the name of one is Binda, on which are situated Kawil, Narmala, and Mailgurh; and of the other, Sabha, on which are Marhwar and Ramgurh. The climate of it is not bad, there is much agriculture in its neighbourhood, and elephants abound in the woods. But, in the above country, they call the village chief, Desh Mukh; the laws, Desh Pand; the headman of a village, Putail; and the land steward,* Kulkarni. Pinar is a very strong fort, built of stone, with high embankments, and on three sides two rivers enclose it; to conquer it is very difficult, and to take it without the connivance of the people of the fort, would be an impossible matter. Kharla is a stone fort on a plateau of earth; in height it reaches the heavens, and in strength is like a mountain. Inside of it is a small hill, where people go to weep and lament; and saying their prayers, rub their foreheads against it. Four kos from there is a well, into which if the bones of any living thing fall, they become stone; near Mailgurh also is a spring, and whatever falls into it is petrified. In Bairagurh there is a diamond mine, and the cloths of that country are pictures of astonishment to the world. In Indru and Narmal are steel mines, and the stone vessels made there are the wonder of the age; the oxen are also very good; besides this, there is a fowl, called Karaknath, of such a nature, that it is black to its very bones. Dependent to that province is Bishangaya, a very great place of worship; its tank is about a kos long and broad; on all four sides of it are very high mountains, and many monkeys live there; its water is brackish, but much soap and saltpetre are obtained from it, and also glass. Although there are many rivers in the province, still the Gautami is larger than all the rest, and like as the Ganges is connected with Mahadeo, so also is this connected with the saint Gautam; there are wonderful and rare stories and fables written about it, and it is worshipped to the present day; it springs from the mountain Sabbha, and begins to get its force near Taranbak; after that, this stream, passing through Ahmadnagar, comes into Birar, and from there flows into the province of Talinga; when Mercury comes into the constellation Leo, hundreds of Hindoos come from a distance, and regarding it as *a (means of)* future reward, bathe there. This fair is celebrated in every country; they worship the Tabi and Tapti also, with purity of mind, and regard them as places of worship; but the Purna flows near the village Dewal, although one head of it is about twelve kos above the Tabi, and the other is near the above-mentioned village. To sum up, the length of the province from Putiyala to Bairagurh is two hundred kos, and the breadth of it from Bindra to Hindiya one hundred and

* The patwari keeps the accounts of the lands belonging to his village, and of the rent receiv ed; in fact, he very often is its accountant-general, and no village is without one.

eighty ; to the east of it is Bairagurh, to the west Mukhrabad, to the north Hindiya, and to the south Tilangana ; there are ten divisions in it, and dependent to them two hundred districts ; the revenue of it is six hundred and seven million, two hundred and seventy thousand dams.

CHAPTER XXVI.

THE COUNTRY OF KHANDES.

THE capital of it is Burhanpur, on the banks of the Tapti; it is very long and broad, and its population beyond bounds; its inhabitants are generally men of skill, and in its environs are many gardens. Fruits of various kinds are procurable everywhere, and different sorts of flowers are each plentiful in their season; precious things of every country are to be had in any quantities in its market, and heaps of sandal and aloes are to be seen in its shops in every direction. In the hot weather the dust blows with great violence, and in the rains there is a good deal of slimy mud; there are many fields of juwar, but few of rice, still the rice of that country is exceedingly nice and well-tasted; there is abundance of pan and generally plenty of vegetables; coarse and fine cloths of (*different*) kinds are obtainable, but the ilaecha* is of exceedingly fine texture, and is very good there. Formerly this country was under a ruler, Gharib Khan; when Sheikh Abu-ool-Fazal took the fort of Asir, King Akbar gave the above-named province to his second son, whose name was Danial, and called the name of it Dandes; the zamindars in that country are generally Bheels, Kolis, and Gonds. Changdeo is a village, near which the Tapti and Purna join; the Hindoos worship that place, and call it Chakkartirth. To make the story short, there are many rivers in this province, but the largest of them is the Tabi, which issues from Gondwana and Birar; the Purna also comes from there, but the Girni and Tapti join near Chopra. The Hindoos regard that place also as sacred, and come from a distance to worship, and in their ignorance (*think they*) enjoy great prosperity from it. To sum up, the length of this province from Purgaon, which is close to Hindiya, to Tilang, near Ahmadabad, is seventy-five kos; and its breadth from Jamodh, which is near Birar, to Pal, near Malwa, fifty kos; to the east of it is Birar, to the west of it the southern mountains, to the south Chalna, and to the north, Malwa; there are five divisions in it, and dependent to them one hundred and twelve districts; its revenue is forty-three million, six hundred and thirty thousand dams.

* This is a cloth woven of silk and thread.

CHAPTER XXVII.

THE COUNTRY OF MALWA.

THE capital of it is Ujjain, the king of which place was Beerbikramajeet; his praises are beyond the bounds of fancy, and the men of former times have written them, moreover whole offices have been filled with them; assuredly there has never again been a king of his diligence in India, and no one has helped the poor as he did; the Hindoo calculation of years to the present time is made from him: besides this, they have exaggerated much about the extent of the above-named city, in fact they have written it in books. The river Shupra flows beneath it, making great waves, and the curious thing about it is that now and then a wave or two of milk comes into it, and a whole world fill bags and vessels with it; it is said that many people have seen this wonderful occurrence, and acted thus. Chanderi is an old city, very large and exceedingly handsome, in which many people have taken up their abode; there are three hundred and eighty-four bazars, three hundred and sixty serais, and twelve thousand musjids in it. Toman is a city on the banks of the river Betwa, and now and then a few mermen are seen in the water of the above-named river, who cause the lookers-on to dive into the whirlpool of astonishment. Besides this, in the above-mentioned city, there is an idol temple, so large, that if any drummer beats his drum inside of it, no one outside will hear its sound. Mando is a large city, twelve miles in extent, which for a long time was the capital, and in its fort there is a minaret with eight faces quite incomparable; besides this, in it are some very large and elegant old buildings, and many tombs of the Khiljee dynasty. The wonderful thing about it is, that in the hot weather water drops down from the dome of King Mahmood, the son of King Hoshang; the foolish for ages have regarded it as a miracle, but the wise ascertain the true state of the circumstance with very little consideration. It is said that the philosopher's stone is sometimes obtained in this country, and if iron, copper, &c., touch it, they are turned into gold. Dhar is a town which in former times was the capital of King Bhoj; moreover, in the time of other kings also, it was often the seat of government. In short, the land of that province is somewhat higher than that of other countries, and is all fit for agriculture; both harvests are good, grain of all kinds is plentiful, especially wheat and opium; and of fruits, sugarcane, mangos, melons, and grapes. There is this curious fact, that in Hasalpur, the grapes bear fruit twice (*a year*), and the pan is the best of the best; the rains last for four months; the air is generally temperate, and accordingly, in the cold weather, one has no need of cotton clothes, or in the hot weather of cooled water, but in the rains sometimes there is occasion for coverlets. The small and great of that country give their children opium up to the time that they are three years old. Although there are many rivers in the above province, still the chief are the Nurbudda, Shupra, Kali, Sindh, Betwa, and Kandi; the shores of all these

rivers are flat and level for two or three kos, and besides this many kinds of flowers, of various colours and sweet-scented, grow on them. Moreover, the hyacinth and shady trees are to be seen in every direction; in the forests also, there are generally lakes, green pastures, and thousands of beautiful trees. The length of the province from below Kota to Banswara is two hundred and forty-five kos, and its breadth from Chandiri to Nadirbar, two hundred and thirty kos; to the east of it is Bandho, to the west Gujrat and Ajmeer, to the north Narwar, and to the south Baglana; there are twelve divisions—Ujjain, Raisain, Chanderi, Sarangpur, Bijagurh, Mando, &c.; and dependent to them three hundred and nine districts; its revenue is three hundred and sixty-nine million, seventy thousand dams.

CHAPTER XXVIII.

THE COUNTRY OF AJMEER, THE ABODE OF PROSPERITY.

AJMEER is an old city, with a very good climate, and close to Baithalgurh; its environs are pleasing to men of good taste, its population is very large, and the shrine of the holiest of the holy, Khwajah Muaeen-ood-deen, Chishti, is within the city, on the banks of a spring of water; close to it in those environs, Sayud Hossein, the martyr, also lies at rest, whom the common people call Khing Sowar, or the rider of the cream-coloured horse. In short, the above-named Khwajah was the son of the Khwajah Ghirjas-ood-deen, Chishti, and was a Sayad of the Hussaini class; he was born in the year 537 Hijra in Sajistan, but when he was fifteen years old, his most worthy father, by the divine will, died, and in those days Ibraheem Kandozee took care of him; the fury of religion immediately seizing him, he at once began to seek the road of the knowledge of God, and at last, going to Harun, there obtained much advantage from the society of Khwajah Oosman, Chishti, and then absorbed himself in devotion and austerity; when he was twenty years old, he got some gain from Sheikh Abd-ool-Kadar, Gilani. When King Shahab-ood-deen, Ghauri, conquered India, and came to Dilli, then this venerable man came to Ajmeer for the purpose of retiring into solitude, and a whole multitude reached the stage of their desires; he lived ninety-seven years in the world, and at last died in the year 636 Hijra, on the sixth of the month Rajab, on a Saturday; his tomb to this day is a place of pilgrimage of many people, and all the kings who, after the death of that great man, reigned in India, have been in the habit of offering up oblations in his temple; especially Jalal-ood-deen, Muhammad Akbar, who placed very great confidence in him, and used often to come bare-footed to Ajmeer, to obtain gain from pilgrimage to his shrine, and that of Sayad-i-Hussein, Khing Sowar. Three kos beyond Ajmeer is Bhakkar;* no one to the present day has ascertained the depth of that tank, and no one's foot has touched its bottom; it is an old place of pilgrimage of the Hindoos—in fact, is the chief of them all; and their belief is this, that if a man visits every place of pilgrimage, and performs worship in all the temples of the world, still he does not gain any future reward, till he has washed in it. Chaitore is a celebrated fort dependent to this province; at Kokandh, which is subservient to it, there are mines of tin, and in Cheenpur, of copper, but this place is subservient to Mandal, though formerly it used to be in the possession of the Rana;† King Akbar

* I do not know of any place of this name near Ajmeer; Puhkar, or Pushkar, is, I think, meant; this is one of the most celebrated places of pilgrimage, and the fair, held here in November, is one of the finest in India for horses and different kinds of cattle. In olden times, when the Ranas of Oodeypore made their pilgrimage to Puhkar, they used to give their weight in gold to the Brahmins, but now they only give it in silver.

† Tohe Rana of Oodeypore is always distinguished as "the Rana." He is the head of all the Rajpot chiefs, and each of them, either openly or secretly (generally the latter), take the tika, or badge of sovereignty, from him to the present day.

took it from him after a long fight,* the story of which is well known and celebrated. In former times, the chiefs of this country were called Rawuls, but now for some time they have been named Ranas; they are by caste Khilwats, but regard their race as the offspring of Naushirwan, the Just; and for the reason that his grandfather took up his abode in the village Saisudiyah, they call themselves Saisudiyahs; besides this, because a Brahmin was a great friend of his, they call themselves Brahmins. The custom of this family is, that when any Rana ascends the throne of government, he makes a mark on his forehead with human blood. Sambhar.—The salt of this place is greatly celebrated, and is also much used for food; near the city there is a spring, four kos long and one kos broad, the water of which is very brackish; but such is the effect (*peculiarity*) of it, that if you dig (*a hole in*) the earth, and fill it with water, the earth absorbs it, and the whole surface becomes coated with salt; again, if you dig any where, and throw the earth on the bank, dashing water over it, clear salt is obtained; every year the merchants of that place sell many lakhs of rupees of salt, and deposit the duty on it in the Government treasury. In short, all the land of this province is sandy, and you only get water after digging a long distance down; the produce of the fields depends on the rain, for this reason the spring harvest is small, but the autumn crops, bajra, juwar, and moth, are plentifully produced; they give a seventh or eighth part of the grain to the Dewan; and the custom of paying land taxes is very little prevalent. In the winter the cold is nearly temperate, but in the summer the heat is very great; most of the country to the south is mountainous, and the generality of places are difficult of access; on this account the Kachwahas, Rathors,† and, besides them, other Rajpoots also, are not well under the king's power, and a royal army cannot get there easily; besides this, water is not to be found for several kos' distance. The length of the province from Ambeer to Bikaneer and Jeysulmere is one hundred and sixty-eight kos, and its breadth from the further boundary of Ajmeer to Banswarah one hundred and fifty kos; to the east of it is Agra, to the west Debalpur, which is a dependency of Mooltan, to the north the cities of Dilli, and to the south Gujrat; it has seven divisions—Ajmeer, Chaitore, Rantanpur, Jodhpur, Nagawar, Sarohi, and Bikaneer; and dependent to them one hundred and twenty-three districts; its revenue is five hundred and fifty million, three hundred and sixty thousand dams.

* The Chaitore Rajpoots to this day wear a piece of yellow cloth in their turbans. After the taking of Chaitore by Akbar, in which they fought most bravely and heroically, they made a vow that till they recovered possession of it, they would wear this piece of yellow to remind them of it.

† The Rathors (meaning strong, fine) were, and still are, a very fine and brave race; the Jodhpore family are of this clan, and this is one of the various reasons set forth by the Jodhpore Chief as good cause for not sitting below the Rana of Oodeypore at durbars, should they meet, which they never do of their own accord.

CHAPTER XXIX.

THE COUNTRY OF GUJRAT.

FROM the books of history, especially that chronicle which King Bahadur, the chief of Gujrat, compiled, it appears that the city of Pitan was the capital, and for a short (*time*) Champaneer also. When King Ahmad, son of King Muhammad, the son of King Muzaffar Shah, in the year 812 Hijra, ascended the throne, he built a strong fort on the banks of the river Sabarmati; moreover, having constructed many other new buildings of vast extent, made of stone, and of many colours, he thus populated a very large and great city, and having called it Ahmadabad, made it his seat of government; besides this, during the thirty-two years and six months that he reigned, he employed himself in looking after its prosperity, and thus a large city was founded. In the above-named city, the walls of the houses are of brick and lime, and, in place of the usual flat roof, they are tiled. Moreover, certain far-seeing ones laid very broad foundations of stone, and made long hollow walls in them, in which they had secret roads, by which, in the time of necessity, they might escape; certain wealthy people also have built all their houses of lime and plaster, and made underground houses in them in such a way, that the rain water may distil into them till they become filled; for the whole year long they drink that only; the inhabitants there call it a "tankh." The engravers, sculptors, and, besides them, many other artisans, of that country make inkstands and boxes carved out of shells very elegantly and neatly, with great dexterity, and manifest the devices of their skill and handicraft. Kincob and gold lace and khara, (*a kind of watered silk*), velvet and gold brocade, turbans and girdles, are made here unequalled anywhere else; who has the power and skill of those workmen, so as to be able to make one stitch of that weaving; rather, one becomes helpless from astonishment, and beats his own head. Besides this, they can also copy to perfection, and the cloths of Turkey, Europe, and Persia, which are very fine, they can weave so exactly like them, that there will not be a hair's difference between the two; they take them to a great distance by way of offerings, and obtain a reward from men of generosity; the swords made by them in temper and make are superior to the swords of the west, and the lightning is afraid of the edge of their daggers. In former times bows and arrows also used to be made here worthy of commendation; accordingly the composer of the history of India, and the writer of the laws of Akbar, have both praised them; but for some time past, the bows of Lahaur have been most celebrated in this land, and after those of Lahaur, those of Fareedabad and Khajwa; but they bring silver here from Irak, Turkey, &c., for it is not found in this country; and there is generally a brisk traffic going on in jewels. To sum up, the above-named city has a very good climate, and goods and things of an incomparable nature are to be got here; outside of it are three hundred and sixty suburbs, all

populated after a distinct fashion, each of which they call a "pura;"* moreover, all the requisites of cities are obtainable in each, and the requirements of an army are kept ready in every direction. In fact, eighty-four puras were inhabited up to the time of Alamgir. Besides the buildings and gardens, there are thousands of stone musjids, each of which have two minarets in them; and the inscriptions on them are so plain and legible, that a mortal on seeing them cannot but offer up congratulations, and say bravo to its engraver. The name of one pura is Rasoolabad, where Shah Alam, of Bokhara, is buried; many people believe in the wonders and holiness of that venerable man, and his disciples and followers are many in number. Three kos from Ahmadabad is a very large city, Butwah, in which many great men are also buried; but on the tomb of Kutub-ool-Alam Shah, the father of Badar-i-Alam, of Bukhara, there is a cloth, about a hand's breadth in length; some think it is stone, some wood, some iron, and many wonderful and miraculous anecdotes are attributed to it. Pitan is an old town, which in former times was the capital of the kings of that country; there are two forts in it, one of stone and one of brick, both very strong. The cows and bullocks in its environs are exceedingly good. Champaneer is a fort situated on the high rising ground of a mountain; the ascent to it is about two-and-a-half kos, and it has many gates, but the road is very steep; on this account, on one side, they have cut the mountain away for about sixty yards, and covered it with planks, which they take up when they choose; the above-named place, moreover, was the seat of government for some time. Bandar-i-Surat is a celebrated city, and there are several harbours dependent to it. The river Tapti flows close by it, and after going seven kos, joins the sea. Fruits of kinds abound, especially the pineapple, which is very juicy, odoriferous, and nice-tasted; and flowers of various sorts bloom in great numbers. Besides this, very sweet-scented phulel is also extracted from them. Once a sect of people came from Persia, and took up their abode here, and night and day the service of fire worship is unceasingly kept up by them. Between Surat and Nadirbar there is a mountainous region, well populated, which they call Buglana; certainly it is very flourishing and its climate very good. There are many fruits also, but the peach, grape, apple, pineapple, pomegranate, citron, and mango are each unequalled. There are seven celebrated forts dependent to it also; amongst them are Saleer and Moleer, but these are the most renowned, and the zamindars there are Rathors. Bahranch is a large strong fort; the Nurbudda flowing below it goes and joins the sea, and there are many harbours dependent to it also. Cloths of kinds are woven, but the ilaecha made there is the most celebrated; merchants take it from city to city, and obtain much profit from its sale. Sirkar-i-Surth was a separate country, and the ruler of that province was master of fifty thousand horse and one hundred thousand foot, but he was subservient to the chief of Ahmadabad, till the lord of lords, King Akbar, took permanent possession of his country. The length of it, from the harbour of Ghogh to that of Aramra, is one hundred and

* Pura is a large village, or small town.

twenty-five kos, and its breadth, from its boundary to the harbour of Deo, seventy-two kos; its climate agrees with the constitution, and there are many kinds of fruits and flowers in their seasons; there are also trellisses and fields, full of grapes and melons, respectively. There are nine divisions in that country, but in each there is a separate race; the cause of this is the abundance and thickness of the trees; besides this, the interlacing of the hills with each other. Its habitations are very secure and well guarded; an army cannot go there in a mass, and give them any effectual punishment. Jonangurh is a stone fort very strong, and in firmness and strength there is not a second like it; King Mahmood, the chief of Gujrat, after fighting many battles took it by force, and, near it, built another city. Kurnal, a fort on a mountain, is a great place of worship of the Hindoos, in which are many springs, and near which are many river harbours, close to the ocean. The fish in that place are so delicate, that if you put them for one instant in the sun, they melt away; the camels and horses, bred in its districts, are very strong and swift. Somnat is an old idol temple, very celebrated, from which the sea is three kos distant, and dependent to it are five harbours; the Sarasti rises close by it, and the Hindoos regard it as a great place of pilgrimage. It is well known that five thousand years ago some fifty or sixty millions of men of the race of magicians were laughing and playing with each other between the Sarasti and Haran, when they quarrelled, and attacking each other, fell into it and were drowned. Half a kos from Somnat is a place, Sanga, and here it was that the arrow from the hand of a hunter struck the foot of Shree Kishn, who became a dweller in paradise, and (*died*) under a pepul tree, on the banks of the Sarasti; on this account, that place is regarded as sacred, and they call that tree the pepulsar. In the city Mol, there is a temple dedicated to Mahadeo; every year before the rains, on a fixed day, a small pigeon-like bird, with a thick beak, and of a black and white colour, comes and sits on the roof of that temple, and, having cooed for a short time, tumbles to such a degree that it dies; on this the people of the city collect there, and offer up perfumes of kinds, and compute the rains from its blackness and whiteness; that is, from its blackness, the goodness of the rains, and from its whiteness, the dry season. Near it is Dwarka, which they also call Juggat; it is very sacred, for when Shree Kishn left Muthra, he came and took up his abode there, and they regard it also as a place of worship. Near it is a city, Gabha, the dwelling-place of Ahirs;* they differ in their religion from that of the Hindoos, but the men and women are beautiful. When a new ruler comes there, they make him promise not to punish the women for their bad deeds, and then they take up their abode there, otherwise they leave the country. Near it is a region ninety kos in length, and before the rains, the sea rises, so that it all gets submerged under water; when the rains cease, the water begins to diminish, till at last the land comes out, and much salt is obtained. Kachh is a separate country; in length

* The Ahirs are a race of cowherds.

and breadth it is two hundred and fifty kos, and Sindh is to the west of it; the soil of that land is very sandy, and camels are bred there in great numbers, also a large quantity of goats. Besides this, the Arab horses of that place are celebrated and renowned. The reason of it is this, that once on a time, a merchant was taking a lot of Arab horses by water, when by chance his ship was wrecked; some of the horses got to shore on a plank, and reached that country, and to the present day their breed continues in that land. In short, the air of this climate remains temperate; juwar and bajra are produced in great quantities, accordingly they are the principal food of the people, but the spring harvest is small. Wheat—in fact, most grains—come from Malwa and Ajmeer, and rice from the south; and, in the woods here, the trees are so plentiful, that the people often remain deprived of the pleasures of the chase; and such is the abundance of mangos, that from Pitan to Barodh, a distance of a hundred kos, these trees are continually seen; besides this, they are very sweet and nice-flavoured; moreover, the small unripe mangos are not wanting in sweetness; the grapes and figs also, in like manner. The more wonderful thing is this, that melons are obtainable in great numbers both in winter and summer; and flowers of every season abound to such a degree, that the market becomes a bed of flowers; although there are other animals in this country, still leopards abound to such an extent, that sportsmen go out and catch hundreds of them every year, and teach them to hunt game; the bullocks are very handsome, strong, stout, and expensive; moreover, if you buy a pair for somewhat over five hundred rupees, they are cheap; they also go so swiftly, that they can travel fifty kos a day, and will not tire in the least. There are many small and large rivers in this province, but the best known are the Sairmati, Batarak, Mahindari, Narbudda, Tapti, Sarasti, and Haran. The length from Burhanpur to Dwarka is three hundred kos, and its breadth from Jalor to Bandar-i-Daman two hundred and sixty kos; to the east of it is Khandes, to the west Dwarka, to the north Jalor and Adur, and to the south Bandar-i-Daman; there are nine divisions—Kanhayat, Ahmadabad, Pitan Nadawat, Bharonch, Barodh, Champaneer, Kodhra, Surth and Islamnuggur; and dependent to them one hundred and eighty-eight districts, and thirteen harbours; the revenue is five hundred and eighty-three million, eight hundred and ninety thousand dams.

CHAPTER XXX.

THE COUNTRY OF THATHA.

In former times Brahminabad was a large city, and the capital of this province. In its fort there were fourteen hundred bastions at a little distance apart; moreover, to the present day, there remain some traces of its towers and walls. After this, Dewar became the capital, but now Thatha is the seat of government, which is also called Debal. Assuredly it is a large and very great city, and all the things of the world are got there, especially pearls; besides, there are many things which are peculiar to harbours. But this is the custom of this country, that the zamindars deposit one-third of the produce in the government treasury, and take two themselves; a great deal of revenue, however, is obtained from the salt and iron mines; six kos beyond the city is a quarry of yellow rock, from which they take stones of whatever size they wish, and have them cut, and use them in buildings; but most of their business is carried on by means of boats, of which also there are of various kinds and sorts, small and large, about forty thousand, always ready on the river. Although sport of different kinds is to be obtained in the neighbourhood, still the wild ass, rabbit, hare, wild boar, and fish are the most plentiful. The food of the people of that country is generally curdled milk, rice, and fish; in short, to such an extent are they dependent on the last for food, that they dry the fish, put them in oil, load them on ships, and take them to various harbours and countries, and the people buy and eat them; afterwards, they use the oil in the service of their boats; the Palwah, too, is a very exquisite fish, which is peculiar to this country; it is very tasty and delicious, besides this, it does not spoil for four months. In the gardens, there are plenty of flowers of various colours, with lots of fruits of different kinds, especially mangos, which are very nice-tasted, and there is this peculiarity about this country, that small melons grow wild in its jungles fit to look at, in fact fit to be eaten. The witches of Thatha also are celebrated, for they quickly steal the hearts of children by the power of their charms, and cause sorrow to their mothers' souls; no one thinks it proper to eat before them, for, at that time, on whomever they discharge the arrow of their glance, him they kill; besides this, sometimes they bring to pass this state of affairs, that on whomever they look, he remains not in his senses; afterwards, taking several grains like pomegranates out of their pockets, by some device or other for an instant they place them inside their own calves, and during that time, that helpless one remains senseless; they then place them on the fire, and when they dissolve, they assume the forms of kneading troughs; these they divide among their comrades, and eat, and then their business is completed. It is proper that if those low-born creatures are caught by any chance, to rip up their calves, on which those grains will fall out; you should then give them to eat to him whose heart they have injured, and by

God's power he will recover and be restored to happiness.* These strumpets, by the force of their charms, make the hawk so obedient, that they mount on it, and going to long distances, bring the news of certain countries; and if any ruler wishes to prevent their doing this, he must stain their cheek bones,† fill their eyes with salt, and feed them with food without salt in it; moreover, he must read charms against their false deeds, on which they will forget their bewitchments, and leave off these practices; but women generally pursue this avocation, and men seldom. The writer of the history of India states, that he saw with his own eyes, a witch take away the heart of a boy; and although it cannot be believed that amongst men there can be such men and women who can take out any one's heart from his breast without ripping him open, and none see it, still the power of God is supreme, and it is not beyond His skill; perhaps He has given some men this gift. If my understanding has not comprehended this, yet it is not proper to say that it is not really so; either the true Maker of impressions has given this power to her sight, that whatever child she looks on with her evil eye, it receives a great blow on its heart, or she knows some enchantment which has this effect. Moreover, if this learned one said, I saw her taking a heart, or eating it, it matters not.‡ Besides, the witches know another charm of such a nature, that if anyone should hang a millstone round their neck, and drown them, they will not drown, and if they should burn them in a fire, they will not burn. Hanlaj is a place seventy kos from Thatha, dedicated to Durga, near the sea to the north-west. But the scarcity of water and badness of the road are very great; besides, there is the fear of highway robbery by Bheels, and, for this reason, not every one can go there; however, certain ascetics, especially Saniyasis, disregarding hunger and thirst, go there and worship, although it does not take less than fifteen days to make the journey and return. Seostan is dependent to this province, and is on the banks of the Sindh. Near it is a large lake, the length of which is two days' journey; many fishermen, having made a platform of earth on it, live there, and catch fish every day, and thus pass their time. And in this province, from the confines of Mooltan and Auch to Thatha and Kaj Makran to the north, are high and stony mountains, in which many Beloochies and Pathans have taken up their abode; and from Auch to Gujrat, to the south, are sand hills, in which the Bheel tribe have taken up their residence, but the abode of their chiefs is in Jeysulmere, and many tribes of Rajpoots live in the country between Bakhar and Nasirpur, and Amarkot. Besides them, Sodhs and Charechas—in short, many kinds of people—have come, and live there now. There are many rivers also in this province, but the largest is the Sindh; moreover, many merchants from Mooltan and Bakhar bring their goods and chattels by water on boats to Thatha; in short, all travellers, and indeed large armies, go not to Thatha except by way

* Literally, "his liver will escape."
† The part between the temple and the ear.
‡ This is a polite way of saying that he does not believe the writer, but will not contradict what he says.

of the river, and it is seldom that people go there by the land route, without undergoing the sufferings of scarcity and privation and toils of the road. The length of this province, from Bakhar to Kaj Makran, is two hundred and fifty kos, and its breadth, from the city of Badayan to the sea harbour, one hundred kos; to the east of it are Gujrat and Ahmadabad, to the west Kaj Makran, to the north Bakhar, and to the south the sea; it has four divisions —Thatha, Seostan, Nasirpur, and Amarkot; dependent to them are fifty-seven districts and five harbours; its revenue is ninety-four million, nine hundred and seventy thousand dams.

CHAPTER XXXI.

THE COUNTRY OF MOOLTAN.

MOOLTAN is an old city, where people of every trade live ; things also of every country and every kind are generally obtainable in it, and there is usually a brisk trade ;* merchants bring horses from Persia, by way of Kandahar, and sell them here. The cold weather winds are temperate, but in the hot weather the heat is very great; the rains are of short duration. The language of the people of that country is Lahauri, but a great deal of Sindhi is mixed with it. The carpets and durries, resembling flower-beds, made here, are also celebrated. Beside this the powers of imitation of the workmen of that country are very good ; moreover, they make such copies of the chintz of Bandar, that one would think they were the originals. The fort there is built of brick ; and the tomb of the great man, Baha-ood-deen Zakarayya, is also in that place ; there are magnificent mausoleums of several men of dignity, besides him, in this city, which are the places of worship of many people. At a distance of four kos from the above-named city is the shrine of Sayad Zain-ood-deen ; King Sarwar was the son of that great man ; and here also, in the hot weather, people come from all quarters to worship, and a large crowd remains collected for several days. Forty kos beyond that, to the west on the other side of the river, on the skirt of a mountain, is the city of the Beloochies, where King Sarwar is buried ; and, from all directions, crowds come there to worship and offer their oblations ; especially at the end of the cold weather, people come from afar in such swarms, that the road from Mooltan to his grave, a distance of forty kos, is nowhere empty of great numbers of people, and, in every place and wood, great crowds are seen. In the city Auch is the tomb of Sheikh Jalal, the son of Sayad Muhammad, the son of Sayad Jalal, of Bukharah, who was called the master of the two worlds. He was born in the year 707 Hijra on the Shab-i-Barat, and although he was the successor and disciple of his own father, still he obtained great gain from Sheikh Rukan-ood-deen, Abu-ool-Futteh, Sahr Wadi ; after this, he came to Dilli, and gained much knowledge from Sheikh Nasir-ood-deen, the light of Dilli ; at last, he died on a Saturday, which happened, by chance, to be the very day of the sacrifice ; the Malang and Jalalaya fakirs are the disciples of his family. The city of Pitan, which is also called Ajodhan, is in the government of Debalpur, to the east of Mooltan ; the offspring of Sheikh Fareed Shakar Gunj, the son of Sheikh Jalal-ood-deen, Sulaiman Farakh Shah, the Kabuli, live there ; their native country was the city of Kuhnwal, near Mooltan, and it is reported that from the effects of his glance, the heaps of earth used to be turned into sugar, and, for this reason, his

* Literally, "a hot market of buying and selling."

name has been called Shakar Gunj, or the treasure of sugar. At last, on the fifth of the Muharrum, on a Saturday, in the year 667 Hijra, he became a traveller on the road of non-existence in the city of Pitan. To make the story short, in Debalpur there are two tribes, Dojurs and Gojurs ; and besides them, many other classes, who are celebrated for their insubordination and robbery, live there. When the rains commence, the two rivers, the Sutluj and the Biyah, spread for miles, and the land, in several districts of the above-named division, generally becomes one sheet of water ; in short, every year a flood comes there and reminds the people of the flood of Noah; then when the rivers abate, by reason of the moisture and damp, a very thick forest grows up, so that a footman cannot go there; what power then has one on horseback to attempt such a thing; and, for this reason, that country is called the lakhi wood, and the rioters above-mentioned, by reason of the protection it affords, and from this cause, that the rivers divide into several parts, and flow near their homesteads, fearlessly commit robbery and theft, and the ministers and rulers of the king are unable to punish them effectually. The cold weather in that climate is temperate, and the heat is very great ; in the autumn harvest, juwar, and in the spring harvest, wheat, are produced exceedingly well. At a distance of five kos to the west of Mooltan, on the banks of the Chenab, is the country of the Beloochies, who have two chiefs : one Dudai, who keeps thirty thousand horse and fifty thousand foot ; and the other Hot, who is the commander of twenty thousand horse and thirty thousand foot ; the two, by reason of the enmity they have to each other, often come to the confines of their territories, and fight together, but they are unable to withdraw from the path of submission to the king ; moreover, every year they send a fixed tribute to His Majesty, to save their country from becoming the possession of the king ; and agents, on the part of each, remain present at Mooltan, so as to be able properly to perform the orders of the king, and the commands of the governor ; also to prevent them becoming careless and idle, as they usually do. To be brief, the country of the Beloochies is very flourishing ; in both harvests, the cultivation is extensive ; the produce also in like manner ; besides this, thieves and robbers have no access there. It is said that the country of Mooltan departed from the power of the kings of Dilli in the reign of Ala-ood-deen the second, and the Langah tribe got it into their power ; afterwards, King Hussein, the Langah, ruler of Mooltan, when, in his reign, he called King Sahrab and other Beloochies to help him, gave them as an estate the country from Karorkot to Dhankot : moreover, in the reign of King Akbar also, Rajah Todarmal, the minister of the king, gave over that land to the Beloochies, and thus placed an army of brave men between Khurassan and India ; besides this, he built a strong wall on their confines. To the south of Mooltan is a fort, called Bhakkar, very strong and well fortified, and in the books of history of former times, its name is written Mansurah. A curious coincidence here occurs, *viz.*, that the river Sindh, after joining with the five rivers of the Punjab, flows close by it, and then again divides into two branches ; to the north of the fort it is in one, and to the south of it, in two streams. In short, its strength and fortifications are celebrated in the world, and however large an army may be, still it cannot

take it. The heat of that country is great, and the rains are short; fruits also of (*various*) kinds are produced, delicate and nice. But there is a large desert and forest between Bhakkar and Sewi; for three months in the hot weather, the Simoon blows furiously there. When the river Sindh, after many years, comes from the south to the north, the whole of the country is laid waste, and on this account, the inhabitants of that land live in thatched dwellings, and the custom of making pucka houses is scarce. The length of the province, from Ferozpur to Seostan, is four hundred kos, and its breadth, from Khatarpur to Jasalmer, one hundred and twenty-five kos; if you count Thatha in it, then its length to Kaj Makran is six hundred and sixty kos; adjoining, to the east of it, is the province of Sirhind, to its west Kaj Makran, to its north Peshawur, and to its south the province of Ajmeer. In it are three divisions—Mooltan, Debalpur, and Bhakkar; and dependent to them ninety-six districts; the revenue of it is forty-four million, six hundred and fifty-five thousand dams.

CHAPTER XXXII.

THE COUNTRY OF LAHAUR.

LAHAUR is an old city on the banks of the Ravi; it is said that Ballo, son of King Ramchund, built it, and in some histories, its name is written Lahaur and Lahawar. When, from the revolution of time, after the passing away of many ages, its prosperity became destroyed, and a few traces of it only remained here and there, then Sealkot became the capital of that country; after this, when King Mahmood, the Ghaznavi, conquered India, King Aiyaz, who was his favorite, turned his attention to the prosperity of the city to such a degree, that he built a pucka fort, and populated the city in quite a new fashion. Afterwards, the children of Mahmood, Khusru Shah and Khusru Malik, both father and son, conquered this country afresh, and made Lahaur the seat of government; in short, it remained the capital of the descendants of King Mahmood for thirty-eight years; afterwards no king of India took up his abode in this city, and it was on this account that it again became devoid of splendour. At last, after a long time, Tatar Khan, a minister of King Buhlol, again made it the seat of government; after him, the son of King Babar, Prince Kamran, took up his abode there; on this its prosperity increased; after this, Akbar, in his reign, turned his attention to its prosperity, and built a stone wall round the city; he, moreover, erected one or two palaces, and was a great cause of its splendour. Then Nur-ood-deen, Muhammad Jahangir, built many large houses in it, and for a long time sojourned there, and increased its glory; those houses, moreover, were standing up to the time of Alamgir; and besides these, other princes also constructed some houses and mansions in the above-mentioned city; and the ministers and great men also did the same, especially so Abu-ool-Husan, Asif Khan, the son of Itamad-ood-Daulah, for the house he built is very elegant. Thus in the reign of Shah Jahan, its splendour increased day by day; during the time of Alamgir the river Ravi swelled to such a degree, that it caused much injury to the gardens and buildings of the city; on this, the king, in the fourth year of his reign, gave an order to make a strong embankment, so that it might not again cause the like harm to its buildings. His servants, accordingly, built an embankment a kos in length, and in many places made steps of solid masonry going into the river, and caused the banks to look elegant; they, moreover, built some houses of solid masonry, and nice mansions on the river's bank, and made the city like a picture. In short, every year, from the beginning of the fourth year of his reign, for forty years, it was repaired and kept in order by the government, and much money was expended; thus this auspiciously founded (*city*) became populated in a very short time. There can be few in which there are such numbers of people and crowds of artisans; and the doors of beggars and mendicants are nowhere to be found;

things of every country—in short, articles made use of on the sea and on the dry land—are obtainable in great quantities; traffic continues night and day, and buying and selling are briskly kept up; although the streets and markets are not wanting in musjids, still on the banks of the river, opposite the palace of Alamgir, is a stone musjid, so elegantly built, that five hundred thousand rupees were spent on its construction. Besides this one, in the heart of the town, Wuzeer Khan, *alias* Hakeem-i-Ilm-ood-deen, of the family of Shah Jahan, built a very elegant jami musjid, which has increased the splendour of the city twofold. There are also the tombs of many great men in the city; the best is that of Peer Ali, Khwajah, who was very full of excellence and holiness; he too rests here, but he came with King Mahmood from Ghuznee to Lahaur; and moreover, the belief of the above-named king was, that the conquest of the above-mentioned province was owing to the blessing of his steps. The grave of King Jahangir is on the opposite bank of the river near to Shah Dara, and adjoining it is the tomb of Asif Khan, Abu-ool-Husan, of the family of Jahangir. Although on the outskirts of the town there are many large gardens, still none of them are equal to the Shalamar garden, which Shah Jahan made in imitation of the garden of Cashmir; from wandering in it, every broken-hearted one is restored to happiness, and the heart of the afflicted obtains freshness. Since the circumstances of the seat of government have been written about a little, it is proper to write something about its cities also. Jalandhar is an old city between two rivers; King Nasir-ood-deen was buried there, and his tomb has become the place of worship of a world; especially in the hot weather, when lots of people go there to worship, and offer up prayers and oblations at his tomb. It is said that the deceased Sheikh in his time was a very holy man and a great devotee. And the tomb of Sheikh Abd-oolla of Sultanpur is also in that quarter; his excellences and virtues are celebrated and renowned; his title, in the reign of Saleem Shah, was Sheikh-ool-Islam; afterwards, in the reign of Humayun and Akbar he was called Makhdum-ool-Mulk; and in that Doab is an old city, Bajawara; the sarisaf, bafta, dariya, pachtoliya, jhonah,* white turbans, and golden girdles with edging, made at this place, are celebrated in India; but chintz is best printed in Sultanpur; moreover, the gold brocade also of that place is the best and most glittering. In the Doaba is a division, Haibatpur Bhati, and the horses bred there are like Arabs; accordingly, some of them sell for ten and fifteen thousand rupees. And dependent to Bhati Haibatpur is a place Chag Gorudhar Gobind, in which is a very large garden, and a very handsome lake, fit to walk round and worth going to see; on the day of the full moon, in the month Baisakh, hundreds of men collect there. Two or three kos from it is a great place of devotion, called Ramtirth; the Hindoos regard the effects of worship at this place as the means of obtaining future reward. Some kos from there is an elegant and large city, Patiyala, of which the climate is good; the founder of that city was Ram Deo Bhati,

* These are various kinds of cloths and muslins.

who was a zamindar* of Kapurthal, and the chief of his tribe; it is reported that formerly, in the Punjab, a deluge of such a nature occurred, that all the country, from the Sutluj to the Chenab, became one sheet of water; and, on this account, many houses tumbled down and cities were depopulated; moreover, thousands of living creatures were drowned and killed; in consequence, for a long time after the abating of the deluge, all the country remained waste, but after a while some places were again populated; still the Moghuls of Bulkh and Cabul every year used to make raids on the Punjab, and for this reason this country remained depopulated for a long time, and very little agriculture was carried on in it, nor was the produce very great. When the reign of King Buhlol, Lodi, began, then Tartar Khan became the governor of Lahaur, and from him, Rai Ram Deo Bahti rented the whole of the Punjab for nine hundred thousand takas;† by chance, an event of such a nature took place that the above-mentioned Rai became a Mussalman, and this was the cause of his advancement. After this, in the year 877 Hijra, and 1500 of Beerbikramajeet, with the leave of the Khan above-mentioned, he populated Putalah, which was simply a jungle before; the cause of its name was this, that at the time of laying the foundation of the city there was a bad omen, and for this reason the site was changed, and he again laid the foundation of it on a hill, which was close by; in the Punjabee language, Putalah means that which is changed, and hence this city above-named was thus called. After this, he cut down many of the woods, populated numerous villages, and sowed several fields, so that at last it became a district; moreover, its revenue in the time of Aurangzeb was somewhat larger than the wealth of Karun;‡ in fact, the city above-mentioned was not well populated at first, but Shamsher Khan, Khwajah, who was tax collector in the time of Akbar, having built a magnificent house, a handsome lake, and a large garden there, increased its splendour twofold; then, day by day, its population increased to such a degree, that it became a celebrated city; after this, Sheikh-ool-Mashaikh, the tax-gatherer, having erected a very costly house, and planted a very elegant garden, thus augmented its prosperity, and gave it the freshness of spring. Again, in the time of Aurangzeb, when Wuzeer Khan, *alias* Mirza Muhammad Khan, was commissioner, he, in the twelfth year of Alamgir's reign, made all the shops of the bazaar pucca. Banka Rai and Subhan Singh [who were both Kanungos§], moreover their sons also, built many spacious houses, besides erecting a caravan serai, and founding a pura.

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* A zamindar is, as the name implies, a landholder; he is always headman of the village. He holds a tract of land or village, on condition of paying the rent, for which he alone is responsible, and as long as he pays it, he cannot be ejected, but should he fail in doing this, so much of his tenure as will suffice to cover his engagements is sold, and he is answerable for all debts incurred by him during possession. A zamindar, however, who fails in his payments owing to unforeseen circumstances, such as drought, &c., is either remitted part of his rent, or allowed to pay it off gradually. A village often belongs to four or five zamindars, and their share is called a "patti."

† The value of the "taka" depends on that of the pice; a taka, however, is equal to two pice. A pice in general acceptation is a farthing and a half.

‡ Karun, or Korah, is believed by the Mussalmans to have been a very rich and avaricious man, and their tradition is that he was swallowed up by the earth because he refused to pay his cousin, Moses, a tithe of his possessions for the public use.

§ A Kanungo is an officer acquainted with the customs and nature of the tenures of the land, &c., of a district.

After them, Kazi Abd-ool-hayi built several stone and ornamented houses; in addition to these he erected a very large bazaar for the above caravan serai, and a very lofty jami musjid. He built, moreover, a large and handsome garden; after this, the splendour of the city became fourfold, and its prosperity increased beyond bounds. Then Gunga Dhar, the son of Heera Nand, dug a pucka well in the bazaar of the city; besides which, he built a garden, with a well that had steps going down into it, in the neighbourhood of the city, on the road to Lahaur; and thus, in short, bestowed honor on both places, and gave comfort to its inhabitants, in fact to travellers also; verily, the water of them both is equal to that of the Ganges, and for this reason the name of their water is known as Gunga Dhar. Although in the neighbourhood of the city there are innumerable gardens and flower-beds, full of beauty, still Amar Singh, the Kanungo, built a garden, like that of Shalamar, very large and elegant, and made three terraces in it; the upper one overlooks the lake of Shamsher Khan. In short, there is no grief which its perambulation will not remove, and no temperament is ever satisfied with its sight. Besides the beauty of its buildings and gardens, many holy men are buried inside the city, and outside in its environs; amongst the number are Shahab-ood-deen of Bukhara, Shah Ismael, Shah Himat-oolla, and Sheikh Allahdad, each of whom was the most perfect and virtuous of his day. Two kos from there is a village, Misali, in which is the mausoleum of Shah Budr-ood-deen; the pedigree of that great man is traced to the Peer-i-Dastgir.* Four kos from Patiyala is Depaldal, in which is the shrine of Shah Shams-ood-deen, Dariyai;† that man's miracles and marvels are on the tongue of all the people of the world; in short, to the present day, his shrine is the place of worship of small and great, and every Thursday a crowd collects there, especially on the Thursday of the new moon, when men and women come in great numbers from distances, and offer up oblations of various kinds; in fact, they offer these to obtain their wishes, and get them. But the more wonderful thing is this, that the servants, who look after the shrine of that great one, are Hindoos, the descendants of Depali; and although the Mussalmans wished to remove that race from there, and take away that service from them, still they did not succeed at all; moreover, to the time of Alamgir, that family remained the attendants; God knows who are now. Near it is a place, Dhiyanpur, where Baba Lal, a very orthodox and holy devotee, used to live, who, moreover had very good powers of oratory; accordingly he used to explain the unity and knowledge of God in such a way, that his hearers enjoyed great pleasure from it, and spent much time in listening to his words; his poems to this purport, composed in Hindee, are also many in number; many persons, moreover, read them by way of daily devotions, and many great and common people believe in him. It is said that Dara Shikoh had much intercourse with him, and they used to converse greatly on holy matters; moreover,

* Peer-i-Dastgir means the spiritual helper; Muhammad is, of course, here referred to.

† Dariyai means maritime; he was so called because he belonged to a set of Darweshes, who principally resorted to the sea and river shore.

Chandar Basi, Munshie, of the family of Shah Jahan, has collected the arguments of both parties, and written them in a book in the Persian language, and has arranged them exceedingly well. Twelve kos from Patala, on the banks of the Ravi, is the house of Baba Nanak; to the time of Alamgir, his descendants used to live there; in short, this man in his time was a great jogi, performer of penance, and very religious; most Hindoos believe in his miracles, especially the Sikhs, who reverence him greatly; and amongst ascetics, the class called Nanak Panth regard him as their ancestor; and many of his distiches, from which generosity and benevolence ooze out, are celebrated; accordingly many men of good taste read them with much desire and earnestness, and their eyes begin to weep. To make the story short, in the year 1536 Beerbikramajeet, corresponding to 894 Hijra, this devotee was born in Talondi, and was brought up there in the house of his maternal grandfather; but from his childhood he used to occupy himself in penance and devotion, repeating the name of Ram from morning to evening; moreover, the marks of fakirship,* and of the powers of revelation, were manifested in him that very year, and many people believed in him; at last, having wandered through many countries, he came to Patala, and there married, and took up his abode in a village, close to the above town, on the banks of the river; verily the fame of his integrity and worship of God reached every region, and a world of people came from the neighbouring countries and became his disciples; moreover, a minstrel, by name Mardanah, was his great confidant, who used to sing his distiches with such charm, that he enchanted a whole world; in short, rather made them believe in his entire perfection. At last he became the chief of devotees and ascetics, and became a dweller in Paradise in the reign of Saleem Shah, the Afghan, being somewhat over seventy years of age; and although his son, Lakindas, was a dutiful son, still, as the wealth of a jogi was not written in his fate, he, at the time of his death, made a Khatri, by name Lahna, who was his especial attendant, his successor, giving him the title of Guru Anugad.† He remained his representative for thirteen years; when he died he was sonless, and on this account, made his son-in-law, whose name was Amardas, his successor. He also, for twenty-two years, pursued the avocation of a fakir, and instructed a whole world; he then took the road to Paradise, and although he had sons, still at the time of his death, he made his son-in-law, Ramdas, his successor. He lived for seven years, then took that same road, and at length left the habitation of existence. After him, his son, Guru Arjun, sat in his place, and, at last, after twenty-five years, he also died. On this, Guru Hargobind, his son, became his successor; he lived for thirty-eight years, and pursued that same course *(died)*. After him, his grandson, Guru Har Rai, became his representative, for his son had died before him. To make the story short, he also instructed the disciples and followers of his house in the road of religion for seventeen years. After him, his son, Guru Har Kishn, who was

* Fakr means leading a life of poverty with resignation and content. I have translated it fakirship, to save using a number of words.

† Or "teacher of my followers."

young in years, sat on the jogi's throne for three years; but after him, a younger son of Guru Har Gobind, whose name was Tegh Bahadur, became his representative, and he, for eleven years, kept the customs of his fathers and grandfathers, going in the usual way; towards the end of his life, he was caught and kept prisoner by the royal ministers, and at length, in the year 1081 Hijra, corresponding to the seventeenth year of the reign of Alamgir, was murdered at Jahanabad, agreeably to the orders of the king. But, in the time of the composer of the history of India, Guru Har Gobind Rai, the son of Guru Tegh Bahadur, was the representative of his father, and for twenty-two years had been their priest.* In short, the disciples of Baba Nanak are generally men of standing, their peculiar creed is to sing the distiches of their teachers in concert, fascinate peoples' hearts, regard friends and enemies as one, and have nothing to do with any one, except their own guides. Assuredly those who belong to the tribe of Nanak believe in their teachers in a way that few others believe in theirs. Moreover, to perform the services of travellers in his name, they regard as the greatest devotion. Howsoever much they may be strangers—yea, even thieves and robbers,—still when they mention the name of Baba Nanak, they look on them as brothers, and perform service to them to the best of their ability. Two kos from Patala is a place called Achal, dedicated to Sayam Kartik, the son of Mahadeo; it is an old place of worship where there is a large pit filled with fire, but its fire has the effect of cold water. In the spring season, thousands of ascetics, jogis, other great devotees, and hermits come and stop there; besides them, other Hindoos, small and great, women and men, come from the neighbouring countries and regions, and for six days, a crowd of people remain collected for many kos round; one assembly are made happy from the visits of the holy, whilst another crowd are rendered joyful from meeting with their friends and acquaintances; several persons amongst them from beholding crowds of people of various kinds are astonished at the wonderful power of the Creator, whilst others remain looking at the beauty and elegance of the fairy-faced and handsome ones; some of them act the part of the host, and make themselves happy and pleased by feasting their friends; and many sick persons are profited by the medicines and physic of the fakirs. In one direction, on both sides of the road, a market is being held, the roads are filled every where with crowds of women and men; in its shops various kinds and sorts of goods, many species of flowers, varieties of fruits, and different kinds of sweetmeats, may be obtained whenever you wish; and wherever you look, you see a new scene; the doors of some shops are daubed with various-coloured pictures, and, in other places, you see a line of earthen images. There are a crowd of buyers and sellers, and everywhere a bustle of buying and selling. In some assemblies, there is the bawling of story-tellers, and in another crowd, the shouting of actors. In one direction a few minstrels are singing with their tambourines in hand; in another quarter one or two fakirs are beating

* Literally, "had held the office of sitting on the mat." This term is generally applied to Muhammadan priests when saying prayers.

their drums ; in one road three or four sweepers and negroes may be seen quarrelling, and in another crowd, the wrestlers wrestling with one another.

DISTICHES.

In one direction some simpletons may be seen dancing ;
In another, the jugglers assuming some new appearance :
Here some actresses are showing off their skill ;
There the dancers are climbing on bamboos.

PROSE.

In short, at every span's length there is a new spectacle, and at every step a wonderful noise is kept up night and day, *(so that)* any thing a person says close to your ear, you cannot hear ; people do not even remember their meals; if the angels were to come there, then they would forget the wonderful things in heaven ; in fact, the travellers of the fourth part of the world,* and voyagers by sea and land, have never seen a fair of the like nature in any country. If the inhabitants of Patiyala were at any distance, under any government, or jurisdiction, or administration, however good it might be, still what obstacle would there be that they should not wish to see it ? Be it known to those who cast their eyes on these pages, that the writer has written this lengthy account of Patiyala for this reason, merely that it agreed with the history of India; as to its composer having lengthened it out to such a degree, he did right, for the above-mentioned place was his birthplace. Fifty kos from Patiyala in that same Doab, in the northern hills, is Gurh Kangra, a fort the strength and durability of which are celebrated; below it is an old place of worship, Nagar Kot, the goddess of which place is Bhawani; twice in the year, crowds of people collect, and persons come there to worship by a road, which takes a year to travel, and get their wishes; some, to obtain what they need, cut off their tongues; those of some, after a few minutes are restored, as before, whilst those of others, not for two or three days ; but more wonderful is this, that some people cut off their heads from their bodies, and their companions, taking them up, put them on again, and by the kindness of Ram they become fixed as usual, and they again revive. Two kos from Nagar Kot is a place Jwala Mukhi, where in several places sparks of fire shoot out; most Hindoos come to that place to worship, and throwing various kinds of things into these sparks to burn them, think whatever they turn into ashes in it will be like the philosopher's stone to them. Rachnao is also an old city in the Doab; King Shali founded it; accordingly in the book called the Mahabharat, which has been composed somewhat over five thousand years, it is thus written ; they also call it Sealkot, for this reason, that many people connect it with King Salbahan; moreover, a pucka fort remains standing, as a reminder of him, to the present day; at one time it was the seat of government, also of the Punjab; its habitations extended over three

* It is an Oriental belief that only a fourth part of the world is land, the rest water.

kos; in short, it has been known as Sealkot since the time of Alamgir, and this province was more flourishing than most cities. When King Shahab-ood-deen, in the year 500 Hijra, came for the fifth time, and besieged Lahaur and did not take it, then he departed towards Sealkot, and repaired and rebuilt its old fort; moreover, he left some of his army there also. After some time Rajah Man Singh, the deputy of King Akbar and Faujdar of Sealkot, turned his attention to the repairing of the fort and populating the city. Then, after him, when Safdar Jung, of the family of Jahangir, became deputy of the above-named city, and obtained the Faujdarship of the above district, he, the aforesaid Khan, also entirely rebuilt its fort and bastions, and, after him, other rulers kept repairing it. In short, this great city continued to become more embellished and flourishing every day; moreover, those Kanungos, who were of the Badhrah caste, built very elegant and handsome houses; in fact, several other persons spent their time in building, for this reason its splendour always increased, and its adornment reached the highest degree. Paper is also made very well in the above city, especially the Man Singi and Hareri kinds; this latter is a paper which Jahangir caused to be made to order; it is also very white, clean, of good texture, and lasting; accordingly they send it to various countries and regions by way of rarity. Although the artisans have many kinds of handicrafts, still they are chiefly celebrated for their silk pieces, gold thread, embroidery, girdles, turbans, coverlets, table-cloths, wrappers, and tray cloths, &c., which are made with much fineness and of good quality, and from the sale and traffic of which they also obtain much gain; accordingly, every year to the time of Aurangzeb, the embroidery makers used to get a lakh of rupees profit. Of the weapons made there, the daggers and spears are of very fine temper, and well made. There are many gardens also in the neighbourhood of that city, especially the garden of Nazar Muhammad Bhona, which is full of beauty and has many fruit trees in it; various-coloured flowers bloom there in profusion, and a world goes there for recreation and pleasure. Near it there flows a stream, the source of which is in the hills of Jammun; in short, after going ten kos beyond the city, it spreads out, and divides itself over the country, but when the rainy season is well on, then the inhabitants of the city tie lungis round their waists, and take mashks,* and going there, enjoy the pleasure of sporting in the water. In this greatly blessed region is the tomb of one of the sons of King Imam Zain-ool-Abideen *(the ornament of the devotees)*; many, small and great, come there to worship; it is said that that venerable Sayud took a lot of Mussalmans with him and turned his thoughts towards conquering India, and by chance, it happened that he issued forth near Sealkot; to make the story short, he fought with the Hindoos, and obtained the dignity of a martyr. Many learned and holy men also continually come and go from the above-named city; in short, some also adopt it as their country; accordingly, in the time of Akbar, Maulana Kamal, a man of great worth, and very learned and wise, being displeased with the ruler of Cashmir, came there in the year 991 Hijra, and he it was who made prevalent the searching after learning, and, year

* Mashks are leather bags inflated with air.

by year, used to teach those who wished to learn. After him, in the reign of Shah Jahan, Moolvie Abdool Hakeem, a man acquainted with ancient and modern events, and a very learned man, became the teacher [moreover there are marginal notes of his in most books], the consequence of which was that the seekers after knowledge came to his college from great distances, and obtained proficiency. After his death, Moolvie Abdoollah, who was his second son, and true heir, employed himself in that business, and began to give instruction to the seekers after learning, and the world obtained proficiency from him, for he was learned in both natural and spiritual wisdom; his knowledge was locked in the arms of the life of a darwesh, and his worldly learning was shoulder to shoulder with his divine knowledge. At last, by the will of God, he died in the twenty-sixth year of Alamgir, and took up his abode in Paradise. Twelve kos from Sealkot is a place called Dhonkul, which is dedicated to King Sarwar; although it is always the place of worship of a world, still *(particularly)* in the hot weather, immense flocks and crowds of women and men come from all quarters to worship, and offer up many oblations, and a crowd of people remain there for two months. And fifteen kos from the above city, in the Jammun hills, is a place, Puramandal, the god of which is Mahadeo; in the month Baisakh a crowd of people worship there, and such numbers come, that a large concourse is collected; then the king of the hills also comes with great pomp and noise, and shews forth his proficiency and skill in archery to that assembly. And from the above place a river also issues, and passing through the country and regions of Jafar Dal, &c., flows under the bridge of Shahdola; it then passes by Daulatabad and Firozabad, &c., and joins the Ravi. In Jammun is a mine of tin; they bring lumps of it by the river Lohi, and heat them there, and make the tin so pure, bright, clean, and lasting, that the like is obtainable nowhere else. Sadhora is a large city on the banks of the Chenab; in the time of Shah Jahan, Nawab Ali Mardan Khan populated a large city near it which he called Ibrahimabad, after his son, and planted a large elegant garden also, which was a rival of the garden of Shalamar; besides this, he also built many fine buildings and houses, and brought a canal from the river Lohi to water that garden; in short, he spent six lakhs of rupees on its buildings and structure. And in the neighbourhood of Sadhora is a village, which was given to the above-mentioned Nawab, by way of a hereditary reward,* for the repair and building of that garden and city by the king's government. In this Doab is a town, Chhoti Gujrat, which was populated in the reign of King Akbar, who having taken away some villages from Sealkot, made them dependent to it, and formed it into a separate district. However, at first, the city was not greatly renowned, but when the most learned, Shahdaulah, took up his abode in it, and built lakes, wells, and musjids, and also a bridge over the river, from that time its prosperity increased, and its splendour

* I have made a rather free translation of "Inam altamgha," but I think it is permissible. The word "altamgha" signifies the red patent, and is so called from the imperial stamp to royal grants being made in red ink. The Inam is a grant of land under the royal seal, conveying the property to the first proprietor and his heirs in perpetuity, and escheating to government only in default of issue, or if forfeited by delinquency.

enlarged. It is said that the above Shah at first was the slave of Kamayandhur of Sealkot, but in his heart, loved fakirs, and more particularly often performed service to Sayad Nadir, in whose presence he used generally to remain. When the time of dying of the above Sayad arrived, then his eye of attention fell on him; he immediately became acquainted with his state, and the eye of his heart became filled with light; afterwards, going from Sealkot to Gujrat, he lived there and built many houses and bridges, especially a large bridge five kos from Amanabad over the river Dek, near Lahaur on the high road, which he made very strong, and thus gave ease to a world; his generosity was such, that if he had been the contemporary of Hatim, then no one would have mentioned the name of the latter; whatever money and goods, &c., which people, who came from far and near, used to take to him by way of offerings, in return they got twofold and fourfold from him. At last that great man died in the seventeenth year of the reign of Alamgir; his shrine near the city is a place of worship of a world to the present day. To make the story short, people of all sorts live there, and goods of all countries are obtainable; accordingly if you wish for the rarities of the day, they are to be had. Moreover, the swords and daggers made there are the best of best, and the embroidery work executed there is superior to that of Sealkote; besides this, in the above country, horses are bred like those of Persia, some of which are sold for ten thousand rupees; and in the Doab of Sindhsagar, the salt is so good, that the fame of its excellence has spread over the face of the earth; by the will of God, all the hills there have become a world of salt; they say their length is somewhat over a hundred kos; in the register of Akbar, they are entered as the mountain of Jodh, for this reason, that there was a chief of the Chachwa tribe, by name Jodh, and this mountain was called after his name, and his offspring, up to the time of Aurangzeb, lived in, and governed, the districts of Karchhak, Nandna, Makhinla, &c.; the name of the tribe which extract the salt from there is Lashakash. In short, on the skirts of this mountain, the Lashakashes have dug a hole, three hundred yards deep, and naked as when they were born, placing a pickaxe on their shoulders, and taking a lamp in their hands, they go into that dark mine, and having dug out a load of two or three mans, bring it out, and get whatever wages they ask for their work from the rulers; in short, they are very expert about it, and have no fear or uneasiness in traversing that dark mine, or from the labour and toil of digging and bringing out the salt; the air, however, in that hole is temperate at all seasons. And although there are other places for extracting salt, still the two large mines are Khokra and Khewa, which are both situated near Shamishadabad. Every year, many lakhs of mans of salt are excavated from there, the duties derived from which, together with the revenues of the district, are taken care of in the royal treasury. Many of the artisans there make vessels, plates, covers, and lamps of salt, which they sell, and thus obtain profit. Near it is a mine of opal, and in the houses of the great men, they make lime of that stone, and use it for building; others make dishes, cups, and waterpots very elegantly out of it, and sell them. Near it, on the confines of Makhiyalah, is a lake, Katachah, the bottom of which no one's hand has

ever touched; it is an old place of worship of the Hindoos; when the sun comes into Pisces, that is to say, when it comes into the constellation of the Fish, every small and great man of that country comes to wash there, and, for some days, a very great crowd remains collected; in short, the belief of that class is this, that the earth has two eyes; the right being lake Bhakkar, near Ajmeer, and the left this lake. And on that mountain, seven kos further on, is a fort, Ruhtasgurh, where the jogi Balanath used to perform penance. Its ascent is four kos, but on the appointed days, especially on the day of the Sheobarat, a great crowd collects there, and many jogis and ascetics also assemble and perform worship. In short, a little of the circumstances of the celebrated places of the five Doabs having been penned, now it is necessary to write somewhat also regarding the six rivers, for they too are connected with this province. The first is the Sutluj; it issues from the mountain Bhont, and passing near the confines of Kulu, comes to Bashur; after that, it flows between the mountains of Shergurh, and passing through the territory of Khalwar, surrounds the above country on three sides; on this account, and by reason of the nearness of the mountains, the inhabitants of that country remain rebellious against the king's ministers. After that, the above river passes out of the mountains, and dividing into two, flows below Makoral and Keratpur, and after reaching the city Rupar, again becomes one; and from that country, passing near Machhiwara, it reaches Ludhiana; in short, it is situated on the high road. Again from there it passes near the cities Taloon and Tharah, and close to Mouzapur, which is a dependency of the province Haibatpur Bathi, goes and joins the river Biyah, and the country which is situated between these two rivers is called Jalindhar and Shahrwal. The second is the Biyah, which also comes out of the hill Bhont from a lake, and flowing below the city Kulu, goes and reaches Mandi; it then passes through the territories of Sankhet and Mamluri, and goes and issues forth by the city Nandon, which is the place of residence of the ruler of these mountains. Then from there it comes into the neighbourhood of Dhwal, Senah, and Gwaliyar, and although Gwaliyar is not a large country, still the king of that district on account of the intervening of this river, and the nearness of the mountains, generally remains disobedient to the king's ministers. After this, the above-mentioned river goes through the country of Nurpur, and passes by a mountain, and from there, coming down again to the level ground, issues forth below Ganwahan, which is a royal hunting ground of the kings; it then passes under the city Rahlah, and reaches Gobindwal, beyond which it joins the Sutluj near Koh; then both of them flowing together through Ferozpur and Mumdut, and, from there, reaching the districts of the province of Debalpur, become two branches, one stream going to the south, which is called the Sutluj; the other to the north, whose name is the Biyah. After some leagues, they both again join, and reach the districts of Futahpur, Kharwar, &c., and the name of these united streams at that place is Khalu Khara, which then goes into the regions of the Beloochies, and joins the Sindh, Ravi, and Chenab; at that spot the name of the collected waters has been fixed as the Sindh. The third is the Ravi, between which and the Biyah is the Doab, known as the Barimanjha;

the above-mentioned river issues from the mountain Manmahas; this spot is an old place of pilgrimage, and the god of it is Mahadeo; from there it passes below the city Jambak, which is the seat of government of the ruler of that place. The climate of the above country, on account of the falling of snow, is like that of Cabul and Cashmere; many fruits also, nice and delicate, are produced there, and the ruler of that country, from the extent of his dominions, the greatness of his wealth, and the number of mountains, has no anxiety; he knows no kings, and does not obey their orders in the least. At length, passing through the confines of Bisohli, it issues forth below Shahpur, and, from there, four streams branch from it; one goes to Lahaur through the Shalamar gardens, the second to the district Bathan, the third to Patiyala, and the fourth to the district Haibatpur, and most of the fields in those districts obtain benefit from it. The above-mentioned river then flows from the above-named city, and passes through the districts Bathan, Kanho, Kalanur, Patala, Amanabad, &c.; and from there flows under the royal buildings in Lahaur; again from there it passes through Sindhwan, Fareedabad, Dek, &c., and near Sindhosarai, about twenty kos beyond Mooltan, joins the Chenab. The fourth is the Chenab, between which and the Ravi is the celebrated Doab Rachnao, but in the Hindee books, the name of the river is called Chandrabhaga, of which the account is as follows: the river Chandra comes from China, and passing from Chamba, reaches Kishtwar, the saffron of which is celebrated; and the river Bhaga comes from Thibat, and joins it, and for this reason its name has been called Chandrabhaga. Then, from there it passes through Bahosal, and issues forth near Narkatta, which is a dependency of Jammon, and dedicated to Bhawanie; and from there it passes below Ambarayan and Akhnur, and then going through a mountain, begins to flow with much grandeur and splendour; accordingly, the above spot is a great place of recreation, and a marvellous locality for amusement. The water there is also better than sharbat made from sugar; for thirsty ones it is the water of life. In short, the above river, passing a little beyond it, divides into eighteen branches, but on reaching Buhlolpur, at a distance of twelve kos, it again becomes one. After, it passes through the country of Sealkot, and flowing under Sodhara, reaches Wuzeerabad. Merchants bring logs of sal, by way of the river, from the mountains of Chamba, &c., to Wuzeerabad, and get much profit thereby; they then make boats of them, and take them for traffic to Thatha and Bhakkar by way of the river. After this, that river goes and reaches Kotar, Deodhana, Bhone Manzil, and Huzara. Four kos beyond Huzara, on the banks of the river, is the tomb of Heer and Ranjha;* their love is celebrated, and the Punjabees have made hundreds of odes and poems, describing their affection and restlessness (*of mind*); accordingly, the minstrels of that country often sing them, and charm the afflicted. Again, from there it issues forth from between two small mountains near Chandniwat; in the above city is the tomb of King Burhan; many people also used to believe (*in the holiness*) of that great man. Then, it flows from there, and comes to Jungsiala, and joins the

* The Hindoo Hero and Leander.

river Bihat. The fifth river is the Bihat, between which and the Chenab is the celebrated Doab, Jonth; in short, the above river issues from a reservoir in the mountains of Thibat, and coming into Cashmere, flows through its streets and markets; accordingly in the above city, in many places, bridges have been constructed, and many gardens, buildings, places of recreation, and houses are situated on its banks with great taste; it then issues forth from Cashmere, and joins the Kishngang at Pakhalie, and from there passes below Dankli; the above-named city was the seat of government of the Khakra Chief. Then, passing through its borders, and Meerpur, it flows below Jhailum, and is situate on the highroad; its name has been called after the above-mentioned place. It then passes through Karchak and Nandnah, &c., and goes to Jungsiala, and there joining the Chenab, is called after its name. The sixth river is the Sindh, between which and the river Bihat is the celebrated Doab of Bonhohar and Sindh Sagar. It is situated between India and Cabul, but the fountain-head of it is not known; some travellers say that it takes its rise from some place in Kalmak Tartary, and reaches the confines of Kashghar, Kafiristan, Thibat, Cashmere, Pakhali, and Dhamtur; from there it flows into the country of the Yusuf Zaies, and the river Nilab, along with many other streams, joins the above-mentioned river below the fort of Atak Banaras. Although its breadth there is very small, still it flows with such force and uproar, that the sight of the beholders is dazzled; it stops not in the least degree, and from the noise of the agitation of its waves, the hearts of crocodiles are turned into water (*greatly troubled*), and the breasts of mountains, from the beating of its billows, are broken in pieces. But the above-mentioned river at this place is situate on the highroad, and the ferry boats, on account of the rapidity of the stream, go from this to that shore in the twinkling of an eye. To the west of it is a black stone, called Jalalayah; sometimes the boats are dashed against it and broken in pieces, for this reason the sailors always keep off their crafts from it, and to the best of their ability prevent them going near it. The reason of its being named thus, as far as one can tell from the speech of the common people, is, that above it there is the grave of a great man, whose name was Jalalayah; but the higher class of people say with regard to this, that in the time of Akbar there was a Pathan whose name was Jalalayah, who was very rebellious and seditious; by chance, the king, for the sake of sport, alighted on the other side of the river, when suddenly, his jewel-house boat, dashing against it, was broken to pieces, and there immediately issued from the tongue (*lips*) of His Majesty, "This stone is also Jalalayah," and from that time its name was so fixed. Near it are the buildings of Rajah Hodi, which are very strong and elegant; in former times he used to reign there. On its east bank is the fort of Atak; every traveller stops there, because there is no road except through it. In it there are many elegant and neat houses, situated on the bank of the river, especially the palace, which is very charming and lofty; its climate also is very temperate, and it is, as it were, a barrier between India and Cabul. On this side of it, the customs and ways of the people, as well as the language, are those of India, while, on the other, the manners and habits are those of the Pathans, and the dialect also. In short, the

five rivers issue from the mountains to the north of the Punjab, and on the other side of Mooltan, one after another, unite with this river on the frontiers of the Beloochies. The name of that confluence has been fixed as the Sindh; again, from there it becomes a large river, and takes in the fort of Bhakkar between two branches; on this account, that fortress is impregnable and very strong. After this, the above-mentioned river flows through the country of Seostan and goes to Thatha, and then joins the main ocean near the Lahari harbour; the above-named port is about thirty kos from the afore-mentioned city. The sum total of this is, that the province of Lahaur has a very good climate, and is tolerably pleasant. The heat there in the summer and the cold in the winter are greater than in Hindostan. The melons and grapes produced in it are like those of Iran and Turan, and the mangos resemble those of Hindostan; the rice grown there is better than that of Bengal, and the sugar-cane finer than that of the Dakhan; the produce of the fields generally depends on well irrigation; they, therefore, take about three hundred and sixty small sticks, with somewhat over a hundred little pots, which they tie together with string, and thus make a large wheel, and according to the science of mechanics in one revolution of a pair of bullocks, draw it up full of water;* each time a hundred seers of water† are conveyed to the fields, and give verdure to the cultivation. The produce of the autumn harvest depends on the rains; and in certain places, especially on the banks of the rivers Biyah and Bihat, if they wash the sand, gold comes to hand; in certain spots on the northern mountains, there are also mines of silver, copper, and pewter; and a little profit too remains to the diggers after paying the duties. The length of this province, from the Sutluj river to the Sindh, is one hundred and eighty kos, and its breadth, from Bhambar to Chaughandi, eighty-seven kos. To the east of it is Sirhind, to the west Mooltan, to the north Cashmere, and to the south Debalpur. Dependent to it are five doabs, or five divisions, and subservient to them, three hundred and sixteen districts; its revenue is eight hundred and ninety-three million, three hundred and seventy thousand dams.

* This description of a Persian wheel is very vague and obscure.

† The word "man" is often used to mean a seer, though not given in the dictionaries.

CHAPTER XXXIII.

THE INCOMPARABLE OF LANDS, THE COUNTRY OF CASHMERE.

SIREENAGGUR has been the capital of this country for a long time; its extent is four farsakhs; three rivers—the Bihat, &c.—flow through the city; learned and holy men live here in great numbers, rather there is a plentiful supply of Brahmins and Pundits in this city, and the artisans of this place are celebrated throughout the world for their dexterity; accordingly, woollen cloths of various sorts are woven here with much elegance, and the worked flowers on them exhibit a garden-like appearance, especially the shawls, which are certainly unequalled any where, and the sight of which deprives the beholder of his senses; they take them to different countries by way of rarities, and sell them at a profit. The broadcloth made in the above city is also very soft and good looking; and puttoo, &c., in lightness and exquisiteness, are like the air; the custom of buying and selling in the market is seldom carried on, but is very prevalent in the dwellings; and all, great and small, make their houses of wood, with four or more stories, the ground floor being for the cattle and some of the baggage, the first floor for sleeping in, and the second and third for household goods; but they do not build houses of brick or stone on account of earthquakes, in fact, they do not even make courtyards; they sow tulips on the roofs of their houses, accordingly, in the spring time, the balcony of everyone's house becomes an object of envy to a garden of roses, and lovelier than a tulip bed; and in addition to this exquisiteness, there is also this excellence about this city, that snakes, scorpions, and other venomous animals are scarce, but mosquitoes, flies, and lice are plentiful. Near the city is a very large lake, several farsakhs in length, one side of which adjoins the district of Bhak; the people there call it Dal; it always* remains full, and its water is very delicate and sweet; there is also this excellence about it, that it does not go bad for years. Although people fasten heavy loads on their backs, and carrying them, ascend and descend by the passes, still boats are principally used for draught purposes; on this account there is a great demand for carpenters and boatmen. And the language of the people of that country is also distinct, but they compose Hindee books mostly in the Sanskrit tongue, and write them in the Nagari character; moreover, the majority of their books are written on the bark of a particular kind of tree, and most of their old manuscripts also are written on it; its name is the toddy tree; they make ink also of such a kind, that wash it as much as you like, it will not come out. Although the people of India tell wonderful and strange stories about this country, and all of them regard the whole of it as a place of pilgrimage, still they more especially reverence certain spots; accordingly near Sindhiya and Baruri, there is a fountain which remains dry for months; on an appointed day, the people of that country go and make

* Literally, "year and month."

earnest entreaty and supplication, and moreover offer up sheep and goats; at last the water begins to bubble into it, and fully irrigates the fields of five villages; if, by chance, at any time, they see an excess of it, then they again begin supplicating in that same way, and the water immediately comes to its proper pitch. Near it is a brook, Kokarnag, the water of which is very cool, sweet, and light; if a hungry one should drink it, he would feel satisfied, and should a satiated one quaff it, he would feel hungry. In Minpur there are twelve thousand beegahs of land *(covered with)* fields of saffron; verily, they are worth the seeing, and a fit place for recreation; in short, from the end of Baisakh, and during the whole of the month Jeth, the cultivators plough the ground to make it soft; and having made every piece of it fit for sowing, with the hoe, plant the roots of the saffron; after a month, the blossoms shoot forth, and at the end of Katik, its full growth is reached, but it does not grow higher than a span, and when it has attained its full *(size)*, it then flowers. But on each plant eight flowers blossom gradually, in each of which are six petals, whose colour is bluish; and inside of them are six stamens, three of which are generally yellow, and three red; saffron is produced from these; when the flowers are all over, then the stalk becomes green, but before it flowers it remains white; a field once sown flowers for six years, in the first slightly, in the second plentifully, and in the third it reaches perfection; if they do not take out the roots after six years, and plant them elsewhere, then they flower very little; for this reason they dig them up and plant them in another place. In Rewan is a brook which they regard as a great place of pilgrimage; according to their supposition this is the case, that the root of the saffron originally grew there; so, when they commence cultivating it, they go to that brook, and making many entreaties and supplications to it, throw in some cows' milk; if it sinks to the bottom of the water, then they regard it as a good omen, and saffron is produced to their hearts' desire, but if it floats on the water, they take it as a bad sign. In Thibat is a cave, inside of which is a body of ice; its name is Amar Nath *(the undying lord)*, and they regard that spot as a great place of worship. When the moon rises in conjunction with the sun,* a pillar of ice is seen in that cave, which increases in size a little every day, till on the fifteenth it becomes ten yards long; when the moon begins to wane, then it also begins to diminish, and by the next new moon not a sign of it remains; the Hindoos imagine it to be the body of Mahadeo, and look on it as the supplier of their wants. Shikarnag is a fountain in which the whole year long no water is to be found, but in any month in which the ninth falls on Friday, water flows in it from morning to evening, and all day long a crowd remains collected there. Banhal is an idol temple, connected with Durga; whoever wishes to know his own circumstances and those of his enemy must fill two earthen jars with rice, one in his own name, and the other in that of his adversary, then place them in that temple and shut the door; next day, he must humbly make enquiry of his state, and whosesoever jar issues forth filled with saffron and flowers, his circumstances will obtain splendour, while he whose

* That is, when it is new moon.

vessel is found filled with litter and rubbish, his fortune will be wretched. More wonderful is this, that if any one wishes to find out to whom belongs the right, and whose is the wrong, let him give them two fowls, or two goats, and send them to the temple, then let poison be given to them (*the animals*), and let each of them (*the men*) pass their hands over them.* The person who is in the right, his animal will live, but the other's will die. Deo Sar is a reservoir, twenty yards in length, breadth, and depth; its water boils inwardly; whoever wishes to ascertain his good and bad fortune for the year, must take an earthen vessel, fill it with rice, write his name on its brim, and then, shutting its mouth, put it in; after some time it will of itself come floating to the top of the water; he must then look into it; if the rice comes out hot and sweet-scented, then that year will pass happily for him and well, but if dirt and rubbish come out, then that person's fortune will be bad. In Kothan is a fountain, which remains dry eleven years; when Jupiter comes into the constellation Leo, then, on Thursdays, the water in it begins to boil up; it then remains dry for seven days; when the above day again comes round, it becomes full of water, and the whole year it goes on like this. In Salhani is a place where there are many trees, on which eagles may be seen continually seated; they bring the feathers for turban ornaments from there, and moreover feed these birds. In Takamo is a fountain occupying a space of forty beegahs; Nila Nak is its name; its water is very pure and of a blue colour, and it also is a place of pilgrimage; many Hindoos go and burn themselves around it, and turn their bodies into ashes; moreover, they take omens from it in this way, *viz.*, they divide a nutmeg into four pieces, and throw them into it; if an odd number floats on the water, it is good, otherwise bad. In former times, a book issued from there, of which the name was Tel Munh. The state of Cashmere, and of its places of worship, were given in it in detail; they say that under the water there is a city very populous and large; in the reign of Maddo Shah a Brahmin used occasionally to fall into it, and disappear from sight; after two or three days he would again issue forth, bringing a great many curiosities, and divers news. To the north of Lar is a very high mountain, on the skirts of which are two fountains, one hot beyond bounds, and the other equally cold, but with an interval of only two yards between them; they are also regarded as places of pilgrimage; accordingly they burn the bones of their bodies there, so that they become ashes; in that mountain is another large lake, in which they also throw the bones and ashes of the dead, and regard it as a means of rendering the deity propitious; if, by chance, the flesh of any living thing fall into it, then the snow begins to fall heavily, and the rain to pour in torrents. In Parwa is a fountain in which if a leper, on a Sunday morning, wash his body in its water, he will become well. Bhotesar is the name of an idol temple, the god of which is Mahadeo; whoever goes there to worship, hears the sounds of all musical instruments, and no one can tell where the strains come from. In Lesser Thibat is a large lake,

* This is one of the various native ways of taking an oath. If the culprit is a new offender, he gets frightened, and confesses from fear, but on an old hand it has no effect.

twenty-eight kos in circumference; when the river Bihat comes into it, then for an instant it becomes concealed from the sight. In Girganw is a valley, by name Parsotam, in which is a piece of land six hundred yards square; when Jupiter comes into Leo for a whole month, it remains so hot, that if there were a tree there, it would be burnt up, and if one put a filled cauldron in it, the food would become cooked. Near it is a populous city, Kamraj, the valley of which on one side reaches to Kashghar, and to the west of it is Pakhli; at the ferries at this place, they throw the bark of trees into the water, and then place stones on it, so that it may not be carried away; after two or three days they take it out, and put it in the sun, and as soon as it is dry, when they sweep it, two or three tolahs* of gold are found spread over it. Golgat is the name of another valley, which is also near to Kashghar. Dardo is two days' journey from its hills; a river, by name Madmani, comes from it to this place; if a metal extractor should sit there, and wash the sand, then he would fill his hands with gold. On its bank is an idol temple, built of stone, the name of which is Sarda; it is dedicated to Durga, and is very sacred amongst the Hindoos, the fruits of worshipping there being considered by them to be beyond bounds. The district Pakhli also belongs to this province; its length is thirty-five kos, and breadth twenty-five. Snow also falls there as in Turan, and it generally remains cold in this country, but the rains are like those of India; and in it are three rivers for keeping the fields green—the Kishungang, Bihat, and Sindh. The language of the country blends with that of Cashmere, and is distinct from that of India and Cabul; of the different kinds of grain, gram and oats are the most plentiful; of fruits, the apricot, peach, and walnut, which grow wild, but of which people seldom pluck the fruit; there are neither many nor few horses, camels, cows, and hunting animals, but goats and hares are plentiful. To sum up, Cashmere is a delightful country, and an extensive garden; in every season it remains spring there, and the air blows as in the garden of Rizwan; the water of that country is sweet, and in every flower-bed, fountains and jets may be seen playing; there are thousands of flowers of all kinds, especially roses, violets, and narcissus, which grow wild in every desert; to be brief, there is a wonderful spring and marvellous autumn in that country; assuredly that land is a garden of Bostan, and is fit for one's friends to see. Besides the cherry and mulberry, there are many other fruits, melons, water melons, apples, peaches, apricots, all very delicious and delicate; the grapes, although plentiful, are without any taste or flavour; and although there are many mulberry trees, still people do not eat its fruit much, but feed silkworms on its leaves. The food of the people of that country is dried fish, in fact, very often stale fish, and various kinds of herbs, which, moreover, they dry; and although there is plenty of rice, still very little of it is good; the wheat also is very small and black, and on this account is but little used; the inhabitants of that country eat mong very slightly, and gram and barley are not even seen there; the soil of that land is moist and damp, and exceedingly good for

* A tolah is about two-fifths of an ounce.

cultivation; and in spite of the great number of its inhabitants, and the scarcity of food, there are no thieves or beggars in that country; its residents are generally well off, moreover they always wear a coat made of a shawl. They are able, and perfectly to be trusted in both religious and worldly matters, and this is a mistake, that all are outwardly good but inwardly bad; however, the good are few, and the bad many. There are no camels or elephants there, but hill ponies are very plentiful, strong, swift, and good roadsters and climbers of mountains. But the cows are black-coloured; there is one kind of sheep there also, which the people of that city call Hando, the flesh of which is exceedingly delicate and nice-tasted. Money transactions are not much carried on. There are twenty-six roads, by which one can go from it to India, but it is best to go by Bhimbar and Pakhli; yet there is this much difference between the two, that the first is the nearer, and has many waterfalls;* armies, however, generally go by Peerpanjal; moreover, should any one kill a bullock or horse on the mountains, a violent storm with lightning arises, and then it either begins to snow or rain. The length of this province, from Keer to Kishangang, is one hundred and twenty kos, and its breadth eighty, but in the revenue book of Akbar it is put down at twenty-five kos; to the east of it is Pirastan and the Chenab, to the south-east are the mountains of Banhal and Jammoo, to the north-east is Greater Thibat, to the west Pakhli and the river Kishungang, to the south-west Khukar, to the north-west Lesser Thibat, and all round it are mountains. Dependent to it are forty-six districts; and its revenue is one hundred and twenty-six million, two hundred and eighty-five thousand dams; in addition to this, two thousand four hundred feathers for turbans belong to the revenue of this country.

* I have used waterfalls for the sake of brevity, but the true translation would be "small water channels in the clefts of the rocks."

CHAPTER XXXIV.

THE COUNTRY OF CABUL.

CABUL is an old city with a very good and fine climate; Pashang, the son of Toz, the son of Fareedun, populated it, and the date of its being populated was some two thousand one hundred years before the fortieth year of the reign of Alamgir; its fort is very strong and well defended, and the inner fort is on a small hill, with another hill overlooking it; the name of it is Hisar-i-Akabeen *(the inner enclosure)*, while some people call it Koh-i-Safa *(the white mountain)*. But from the tongue of some travellers, I have heard regarding the above-named town, that that mountain overlooks the first fort, and on its skirt are many gardens and flower-beds, especially the garden of Shahlalah, which King Babar built in the year 925 Hijra; again, near it, Jahangir, in the year 1016 Hijra, built the garden Jahan Ara *(world adorning)*. And close to the ferry on the banks of the river is the sepulchre of Babar, and also that of Hindal Mirza, his successor; besides these, there is also built in that place the tomb of Muhammad Hakeem Mirza, the son of Humayun. In the neighbourhood of that city there are two rivers, one of which comes from Lalandar, and passes through the gardens Shahr Ara *(city adorning)* and Jahan Ara, and the streets and lanes of the city; it is called the river Khutiban; the second comes from Ghaznin and Lohgurh, and passing by the village Yakub, issues forth below the Lahaur gate; its name is the river Pul-i-Mustan *(the bridge of drunkards)*; its water is transparent and nice-tasted, moreover it is a medicine for certain diseases. The province on the skirts of the mountains is also called Lesser Cabul; flowers and fruits of various colours, sweet-scented, good-coloured, and well-tasted, abound in it; but Lamghan, Kahdara, Farza, Ustargach, Astalif, &c., are worthy *(objects)* of sight, and fit *(places)* of recreation; accordingly kings also used to resort there a great deal, and remain in these places for a long time. The province of Ghaurband is a country situated towards Balakh; no red colour comes up to the colour of its tulips, and no uttar equals the odour of its herbs. In short, thirty-three kinds of tulips grow there; one of which, moreover, has the scent of roses, and for this reason is called the scented tulip. There are mines of lapis lazuli and silver near it. Besides this, there is a sandy region, which is called the Khwaja quicksand; in the hot weather the sound of drums and kettle-drums issues from it, but no trace as to where it comes from can be discovered. This place faces Turan, and is close to the confines of Balakh, and is, as it were, a strong wall to it. The provinces Zuhhak and Bamiyan are two places in which are found signs and traces of the ancients; in the mountains in that neighbourhood, they dug and built twelve thousand cold baths, and plastered and ornamented them; formerly people in the cold weather used to bury their goods and chattels in them, and pass their time without anxiety of mind. There is this curiosity about them, that in one of the baths there is a coffin, in

which a person is sleeping at peace like the dead; they say that four hundred years ago, in the reign of Changez Khan, this great man was martyred, and his limbs have remained to the present day just as they were, and his place *(of rest)* is a place of worship. Besides the above, the writer also heard another wonderful and marvellous story regarding this province from Agha Muhammad, a merchant of Persia. By chance, that great man arrived in Calcutta in the year 1220; it so happened that one day this humble creature and he met; the mention of several places occurred in conversation; when he commenced talking about Cabul, the distinguished merchant began to say, that some time before, he with several other persons was going towards the above-mentioned city, when suddenly they reached the boundaries of Zuhhak; on arriving near the fort, they went in; everywhere they found its buildings in ruins, moreover, many of the walls also, but they saw in it a very large stone well, quite dry, without water, in perfect condition; they went and stood on its *(brink)*; in the mean time, when everyone suddenly looked at their own clothes, they beheld them greener than emeralds, although they were white, and when they came out of the fort, they became as they were before. It is not beyond possibility that this was the effect of some magic; God knows the real truth. The province of Ghaznin is a country, which they also call Zabul. In former times it was the capital of the kings of Khurassan, especially of Nasir-ood-deen, Subuktageen, King Mahmood, the Ghuznavi, and King Shahab-ood-deen, the Ghauri. The philosopher Sanai* also is buried there, and, besides him, many holy men are interred in that city. On account of the extremeness of the cold, and the quantity of snow, it is regarded as equal in climate to Tabrez and Samarkand; many minerals also are produced in its neighbourhood, and are taken moreover from there to India; near it is a fountain in which, if urine falls, then the effects of clouds and snows are seen. To be brief, this place is near the confines of Kandahar, and they call it the gate of Persia. Lohgurh is an abode of the Afghans; near it is a fountain, Badah Khwab Shajenak, which they call Gunga, but in Hindee books its name is written Lohargal. The Hindoos regard it as a great place of pilgrimage; on a fixed day, a large crowd also collects there; the water of it is like that of the Ganges, and if you put it in vessels, it does not go bad for a long time. The province of Mander and Wali Shang is towards Kafiristan, the inhabitants of which place are called infidels. In that place is the tomb of the father of Noah [peace be on him]; the name of that great man was Lam, and some also call him Lamak. In short, the inhabitants of that place change the *k* into *gh*; for this reason they are called Lamaghans by many people. The province of Bakhrad is a place, the chalghoza† of which is celebrated. The great thing about it is, that they burn it in that country instead of a lamp, moreover the light of it is very bright. In its environs is an animal which they call the flying fox, but it does not

* Muhammad-bin-Adam, whose takhallus, or poetical name, was Hakeem Sanai, or Khwaja Sanai, was a celebrated Persian poet, who flourished in the twelfth century A. D. He was the author of the Ilahi Namah, a religious poem consisting of prayers and hymns; also of the Hadikah, or "palm plantation," another religious poem.

† A kind of nut like the pistachio.

fly more than one or two turns near its dwelling ; and there is also a rat there which has the smell of musk. The province Nek Nihar is a place which is the residence of the superintendent. In former times it was known as Adenapur ; in the time of Akbar it was called Jalalabad. Its city is on the banks of the river Nilab ; there are many fruits grown in it, but the pomegranate of that country is unequalled. Two kos from there is a lovely garden which is known as the four gardens ; and in that district is an immense garden, a memorial of King Babar, very large and elegant, and the stoneless pomegranate grown in it is unsurpassed ; in short, snow does not fall in that place, nor is there any very great cold either. The valley of Kafir is also close to it ; in short, infidels live there, and for this reason its name has been thus fixed. The province Bajor is towards Kashghar ; its fort has been the place of government from old. During the summer the air is very hot, and in the winter, very cold. But Afghans alone dwell in its environs, whether it be forest or hill, whilst near the fort is the abode of the Moghuls ; they regard themselves as Arabians, for this reason, that when Alexander the Rumi passed through there, he left behind him many of his relations and connexions, and up to the time of the reign of Alamgir, his offspring lived there, and had the ascendancy over the Afghans ; God only knows whether they are there now or not. To sum up, this place is twenty-five kos in length, and ten in breadth. The province Sawad is also towards Kashghar, and many valleys are in its districts; the heat and cold there are not very great, but a great deal of snow falls, which, however, does not lie on the deserts for more than twenty or thirty days, but on the hills the cold continues the whole year long. The spring-time and rains are like those of India ; many of the flowers of Turan and India grow there ; violets and narcissus shoot up wild in every desert ; in like manner also, fruits luxuriate, but the peaches and pears of that country are celebrated ; moreover, hawks, falcons, and royal white falcons are obtained there of the very best ; and there are mines of iron in its neighhourhood. The city Manglor is its capital ; including it, the length of this province is forty kos, and the breadth fifteen, but the Yusufzaees only live in it. The province Bakram, known as Peshawur, is on the confines of India; the grapes, peaches, and melons there are like those of Turan. The summer and winter are like spring, and the rains are like those of India. The rice grown there is celebrated, assuredly there is none like it any where in India, especially the sukhdas ; moreover, there is always plenty of grain, and lots of cultivation. In short, this province is altogether the abode of the Afghans, especially Mahmands, &c., but they are taxpayers, and not rebellious. Peshawur is an ancient city ; in old books it is also written Parshawar and Farshawar. Near it is a celebrated place of worship of Jogis, Gaurkatree; in the time of Shah Jahan it fell into ruin, but there were in it other five places of pilgrimage, all very elegant, up to the time of Alamgir. Many Jogis, Sunasis, Bairagis, besides other ascetics, have built their dwellings and sitting places around the lake, and live there. The province Bangishat is situated near Mooltan. Its population is very large, but the tribes in it are generally Pathans, and there is a very great deal of

agriculture carried on there, especially rice, to such an extent, that it is sent to other districts; besides this, there are salt and iron mines in its neighbourhood. In short, the cold in that province is very great, but it does not do harm, and there is very little heat, so that one cannot sleep without something over one. The snow falls very thickly, as in Turan, but it remains for four months in the plains, and continually in the hills. To sum up, the spring time is very verdant and blooming; innumerable flowers of various colours blossom, and wholesome fruits of many kinds grow there. Although there are many varieties of grapes, still the Sahibi and Hussaini and Kandahari kinds have a peculiar flavour and taste; and of the various species of apricots, the Mahmoodi, Kaisi, and Mirzai are the best tasted; of melons, the Koknabat, Mahtabi, Nashpati, Ashri, and Dud-i-Chiragh are very delicious and well flavoured; and of grains, barley and wheat are most plentiful. But of those fields which are watered by rivers and streams, the third part of their produce is paid to the government, and of those watered by canals, the tenth; some money is also levied on grapes and almonds by way of tribute, but the produce of trees is free from tax; they do not pay the smallest atom on the produce of the safflower, but a third part on its seed. The inhabitants of that country, like those of Samarkand and Bukhara, call the districts, in which muhallas and cities are situated, tumans; moreover, its inhabitants know eleven languages—Hindee, Persian, Moghuli, Turki, Afghani, Pushtoo, Parachi, Gabri, Barki, Lamghani, and Arabic; and the Moghuls live in the immediate environs of Cabul, but present themselves, with their hands joined, before the ruler, and make no delay in paying their taxes. The more wonderful thing is this, that their women have the ascendancy over the men; accordingly, at the time of their marriage, they cause this difficult thing to be written in their deed of settlement, namely, that their husbands will never quit themselves of their obligations to them; but this is not the custom of chaste women, who never shew themselves to the world; moreover, they go, according to their own pleasure, to wander about in the gardens, and to bathe in the baths, and do not, in the very least degree, think of their husbands. The author of the Khulassat-oot-Tawarikh writes, that he has seen some women who have left one husband and immediately taken another; in short, it is not unusual with them to take from fifteen to twenty husbands in the course of their lives. To make the story short, the greater number of the inhabitants of this province are Hazaras and Afghans, but the Hazaras regard themselves as Moghuls, and the descendants of Chagtai Khan, the son of Changez Khan. From Ghaznin to Kandahar, and from the province Maidan to the boundaries of Balakh, there are exceedingly difficult passes, and winding mountains in which they live; and in most places they do not obey the commands of the kings, but are outside of the compound of the jurisdiction of rulers. The Afghans also regard themselves as the children of Israel; the name of their great ancestor was Afghan; he had three sons, the name of the first Saren, that of the second Ghurghusht, and the name of the third Batni; these three had numerous offspring, each of whom is called after the name of his ancestor. The following tribes

trace their descent to Saren, namely, the Tareni, Barech, Miyana, Khursain, Sharani, Auzmar, Kasi, Jamund, Khweshgi, Katani, Muhammadzaee, Yusufzaee, Khaleel, Mahmund, Daoodzaee, Kakiyani, and Barkalani; and the Surani, Jailani, Warakzaee, Afredi, Jaktani, Khatki, Karani, Kakri, Abd-ool-Rahmani, Aryani, and Taran to Ghurghusht; while the Sherzad, Khizrkhail, Ghalzi, Lodiniyazi, Lohani, Suri, Sarwani, and Akozaee trace theirs to Batan; the other tribes are the descendants of these. In short, these all live between the banks of the rivers Sindh and Cabul, a space of one hundred kos, and betwixt the frontiers of Kandahar and Mooltan, to Sawad, which border on the confines of Kafiristan and Kashghar, a space of three hundred kos; their people, by reason of the shelter of the mountains, which are difficult of access, do not bend their heads before the king's commands, rather they take some money also from the governor by way of reward, and levy from travellers so much on each horse and camel, as toll; besides this, they also rob caravans, &c., of their goods and chattels, and having seized the poorer class of travellers, make slaves of them; in short, they sell them sometimes. To be brief, amongst other nations there are very few thieves, but the Afghans are all of them thieves and robbers, and the result is this, that the whole city of Cabul is subservient to them. From Peshawur, there are three roads leading to Cabul; one road makes a long circuit by Bangishat, and besides this, is very steep, and an army going that way endures much hardship in reaching the resting-place of their desire; the second goes by Kharpa, but after reaching Jalalabad, it joins the high road; this also is not free from the narrowness of the valleys, the difficulties of ascent and descent, scarcity of water, and the depredations of the Afghans; the third comes by Ali Musjid and the Khaibar; and from the brook of Jamrud to Bahka, the road goes along the bank of the river Nilab, for eight kos' distance from the pass; but the valley of the Khaibar, by reason of its ups and downs, is exceedingly difficult to traverse, though easy in comparison to the other roads; moreover, armies and caravans come and go by that road, especially from Dakka to Bimlah, a distance of thirty-two kos, which is very level, and from Bimlah to Cabul, forty kos, which is not very difficult either; although there are hills in the way, still travellers do not undergo much annoyance. To make the story short, there are mountain passes on all four sides of Cabul, and on this account an enemy's army cannot come there suddenly, or bring the above-mentioned country thoroughly into their power; and though this country does not yield much revenue, still wise men consider it as the gate of India, and, for this reason, a large sum of money used to be sent from the royal treasury to pay the soldiers, so that each soldier and chief might live at ease, and not suffer annoyance of any kind; for, on this account, the armies of Iran and Turan were not able to come into this country. I have heard that in former days Cabul came into the sway of one of the kings of Dilli, and on this account the Punjab became very populous, and India safe *(from invasion)*. The length of that province, from Atak Banaras to the Hindoo Koh mountains, is a hundred and fifty kos, and its breadth, from Karabagh Kandahar to Chaghan, a hundred kos; to the east of it is the river Sindh, to the west Ghaur, to the north,

Andrab, Badakhshan, and the Hindoo Koh mountains, and to the south Farmal and Naghz; all around it are mountains, and level, even ground is very scarce; still there are mountain passes in every place. There are eight divisions and thirty-eight districts; its revenue is a hundred and twenty-six million, five hundred thousand dams altogether, but for a long space of time the Durrani kings have reigned in Cabul and Cashmere, and Lahaur has been governed by the Sikhs; moreover, in the present time, which is the year 1222 Hijra, the ruler of the above-mentioned province is Ranjeet Singh; and from the year 1218 Hijra, the provinces of Agra and Dilli, agreeably to the will of the shadow of God, King Shah Alam, have become the property of the British; formerly they belonged to Maharaja Daulat Ram, Scindiya; moreover, General Lake [may he long live] not only defeated this chief in fight, but took his forts from him. And in that same year, the province Orissa came into the possession of the East India Company [may they long overshadow us]; before that, it was under Ragho Ji Bhonsala; Colonel Harcourt made the settlement of it. To make the story short, India for ages has been an object of temptation to kings, and whoever could get it into his hands took possession of it; no one ever paid any regard to the king, yes! one *(government)*—the East India Company did not withdraw from performing obeisance and service to him; moreover, to the present time, which is the year 1222 Hijra, and Akbar Shah, the son of Shah Alam, is king, they, in a degree, perform service to him, and do not withdraw their hand from obeisance. To conclude, having written a few particulars about India and its provinces, now it is necessary that I should write a few of the circumstances regarding the kings of that country, commencing from the Pandavas, so that an acceptable gift may be prepared for the reader.

CHAPTER XXXV.

THE FIRST CHAPTER ABOUT THE KINGS OF INDIA, COMMENCING FROM KING JUDISHTHAR DOWN TO KING PATHORA.

FROM the books of Indian history, especially from the Mahabharat, which is the great history and most trustworthy, it thus appears, that from the beginning of Creation the sovereignty of India descended in the families of the Pandavas and Kauravas. Their ancestors took the country, and reigned in every place. When the time of the reign of King Bechtraberaj came, who was the grandfather of the Pandavas, he also spent his time in equity and justice agreeably to the ways of his ancestors; at last he took up his abode in Paradise, and none of his offspring remained who could carry on the business of the empire and give splendour to the kingdom. The ministers of state consulted and agreed amongst themselves that they should petition Swami Biyas Deo, and give the king's wives into his service, so that a son might be born, and the succession to the kingdom remain in that family. In short, when the first wife saw his dreadful appearance, she had not the power to look at him, but shut her eyes, and from this cause her son was born blind; his name was Dhartrasht. And when the second wife beheld the splendour of his countenance, she became frightened and turned yellow; her son was born of such a description, that the whole of his body was yellow; his name was Pand. He who was born from the third pregnancy, his name was called Bidur, but he was the blindest of them all; the fourth was born of a slave girl; for this reason the kingdom passed to the second son, and the blown-out light of that house again became bright, and the faded flower of the garden of the kingdom blossomed a second time. In short, King Pand from the strength of his sword, and his great bravery, overcame all his enemies, and bringing all countries into his possession, revived the name of his ancestors, and kept up the mention of their great deeds; but he was very fond of sport, and used to go to the forest to hunt; suddenly he beheld a deer and doe sporting together; he immediately took his aim and discharged an arrow, and hit the deer in such a way, that it was separated from its female, and fell on the ground; however, that was not a deer, but a holy and devout man who had come into its form. To be brief, at the time of dying, he said, "I hope from God that death will come to thee in the same way, and may thy life leave thee." The king was greatly distressed at that event, for there is no remedy for the arrow that has once been discharged, or for an action that has been done; he became assured of his own death, and on this account gave over the government, and going to the woods, employed himself in penance and devotion, but was greatly distressed because he was without offspring; both his wives accompanied him in his fallen state; one day he said to his first wife, whose name was Kunti, that he who dies without offspring goes to hell, and it is lawful in our religion that he who has no son should make his request in this matter to a

Brahmin, and get a son; moreover, when my father died without offspring, the nobles of the state made their petition about this matter to Biyas Deo, and on this account I and my brothers were born of Biyas Deo; on hearing this, his wife gave answer, that if she should burn in the hottest fire, she would not lie with another man, but that she had learnt a charm from a great ascetic, by which she could call whatever angel she wished from the land of angels, and get herself with child, and bring forth a son; the king on hearing this was greatly pleased, and gave her leave. That woman immediately went to her chamber, and the king went and sat at the door, so that no one might be able to enter, rather that nothing with life might be able to get in. At last that woman issued forth from there in a pregnant state, and gave the king this good news; when nine months had passed, then a handsome strong boy was born who was called Judishthar; a second time she became pregnant in the like manner, and a son, very powerful, and of a dreadful form, was born, and he was named Bheemsain; on the day of his birth a wonderful occurrence took place, for a formidable tiger was seen in the forests, and people, on seeing it, screamed out from fear. Kunti, being frightened, without being able to restrain herself, arose and stood up, and Bheemsain fell out of her lap on a large stone, which, from the blow it received from him, was broken in pieces; the lookers-on were astonished, and the king knew that this son would be an exceedingly powerful man. The third time, she, in a like manner, gave birth to Arjun; at that time a voice thus spake from heaven, that as Indra was the ruler of the heavens, so also would this son be on the earth, and no one would be able to oppose him in warfare. After this the second wife also gave birth to twins, Nakul and Sahdeo. In short these five brothers were incomparable in beauty, goodness, and bravery. King Pand used to live with them in the forest, and made over the government of Hustinapur to his eldest brother, Dhartrasht. To be brief, his wife also became pregnant, and after two years a lump of flesh issued forth from her stomach, but it was harder than steel; she remained astonished, and wished to throw away that lump of flesh, when, at that instant, Biyas Deo came, and presenting himself, began to say, "Do not destroy that on any account, for from it many mighty and renowned sons will be born, but do you cast cold water on it; she then and there threw cold water, and it was immediately broken into a hundred pieces; then she put each of them carefully into a vessel filled with oil. When two years had elapsed, she opened these vessels, and out of each of them issued forth a boy; the biggest of them all was Durjodhan: when he came forth from the vessel, he pawed the earth, and began to bray like an ass; on hearing his voice, the donkeys and jackals on the earth, and vultures and crows in the air, began to make a complaining noise, and the air became filled with dust; beholding this wonderful state, the lookers-on were astonished. Besides these hundred sons, he had born to him from his second wife another boy, whose name was Jotasu; but on the body of Durjodhan, who was the biggest of them all, no sword, arrow, ball, or any weapon, had any effect, for his frame was made of brass; he was unequalled in bravery and strength. At last King Pand died

from the effects of the curse of that saint, and his second wife burnt herself along with him. After this, the saints and ascetics who were his companions, conveyed his first wife, together with his five sons, to Hustinapur; many people thought them the sons of King Pand, but others did not believe this, especially Durjodhan, the eldest son of Dhartrasht; moreover, he said thus, that King Pand, from the curse of the saint, never lived with his wife, then how should he regard them as his sons? Immediately a voice came from the Invisible, and said, "These are the sons of King Pand, and they were born by means of an angel, as an extraordinary case;" and then dust rained down on their heads from the air, and along with it the sound of drums and flutes began to be heard, and a great clamour arose in the heavens; on this all Hustinapur were assured that they were the natural-born sons of King Pand, and Bhekam Patamah, who was a disciple of their father, from kindness paid attention to their bringing-up and instruction; he moreover appointed very wise, learned, and scientific men for their education, and also fixed their monthly salary. In short, the nature of the Pandavas inclined to instruction, hence in a few days they learned a great many sciences, and to read the Vedas; moreover, they learnt a good deal also about military matters so quickly, that they became expert in handling the spear, bow and arrows, and the sword; but Judishthar, who was the eldest of them all, was the most polite and truthful, moreover his good nature and affability were celebrated; the second, whose name was Bheemsain, was unequalled in wrestling and handling the mace, and was the renowned of his time in strength and prowess; he used to pull up large trees by their roots, and trip up huge elephants, and had no equal in manliness and strength; while Arjun, who was younger than these two, surpassed the best teachers in archery, and was the renowned of the renowned in handling the bow; at last, his repute was spread abroad through the seven climes, and his fame reached every country, so that many became practisers of his arts; moreover, he used to aim one arrow, and put several others into it, and kill his enemies, and if he so willed, from his arrows made a screen, which was a barrier against wind and rain, and, when he wished, used to shoot forth fire from his darts, in such a way, that he burnt up every thing, wet and dry. Sometimes he used to rain water mixed with dirt from his arrows, and trample his enemies in the dust. Moreover, if a shaft came from the direction of an enemy, then he would cut it in two in the air with his own arrows; besides these deeds, in the field of battle by the power of his charms, he used to shew himself to his enemies, sometimes up above, sometimes down below, now fat and now thin; at one time he would manifest himself having assumed a dreadful form, at another he would be hidden from view. To make the story short, this knowledge is peculiar to the angels, namely, to throw arrows thus, and by the power of their charms to manifest such wonderful sights, and drown a whole world in the sea of astonishment; otherwise, where have mortals the power to be the manifesters of such wonderful deeds? but one must not regard this as beyond the powers of Arjun, for he was of divine origin. His step-brothers, Nakul and Sahdeo, also were teachers in the art of riding

horses, elephants, &c., and besides this, they also knew how to use the spear and sword. In short, these five brothers were most proficient in every art and science, and very superior in wisdom and excellence. And in addition to this, they were all as uniform and similar *(in appearance)* as if the Creator had formed one life in five pieces, and moulding them in five moulds, had given one soul dominion in five bodies; but Judishthar, who was the eldest of them all, the other four regarded as their chief and representative, and obeyed his orders at all times. Durjodhan, who was the eldest son of Dhartrasht, seeing and hearing the good qualities of the Pandavas, burnt with the fire of jealousy, especially from seeing the strength and power of Bheemsain, on which account smoke issued from every root of his hair. In short, as the killing of enemies is the business of kings, so he began to meditate about killing the Pandavas; accordingly he fed Bheemsain with poison several times whilst out hunting, and many times, when he found him asleep, tied his hands and feet, and threw him into the Ganges; but the power of God, who was his protector, allowed not his enemy to prevail, and he remained perfectly safe and sound, as he usually was. When Dhartrasht found Judishthar the most fit of them all, he appointed him his heir apparent, and placed him over the affairs of the kingdom. On this account, the fire of jealousy burnt fiercely in the heart of Durjodhan; at last, he sent a message to his father, that he would not obey Judishthar in any way, and if this his request was not pleasing to him, he would destroy himself. Dhartrasht, for the sake of his son, made over half the kingdom to him, and commanded Judishthar to go with his brothers to Burnawa. But as Durjodhan was hostilely inclined, he sent some of his companions there, prior to Judishthar's departure, to make houses with gum, resin, grease, rubbish, and ropes, so that when the Pandavas arrived and commenced to live in that country, they might get their opportunity, and setting fire to them at some time, they might all be burnt and turned into ashes. They acted agreeably to his commands, but the Pandavas, immediately on their arrival, became acquainted with their deceit and stratagem, and having dug a mine in that house, one night set it on fire, and went out themselves by way of the mine; but a woman, whose name was Bhel, by chance arrived there, and she, together with her five sons, was burnt and turned into ashes. The companions of Durjodhan thought that those five brothers had been burnt to death with their mother, and immediately conveyed the good news to him; instantly on hearing it all his joy returned and his sorrow departed. When the Pandavas escaped from that country, they arrived in a wood, and having put on the clothes of ascetics, adopted a wandering life; in whatever place of pilgrimage they arrived, they used to perform worship; in whatever place they found wild animals, they used to kill them; and wherever they saw wild buffaloes, they hunted them. At last they arrived in Kampalah; King Darpud was king there, and his daughter, who was very beautiful and lovely, in those days had reached puberty, and was flushed with youth; on this account, the king, according to the way of his ancestors, sending for many princes and kings, formed a betrothal ring, and said, whomever that girl approved of, he would give her in marriage to. This

custom is called swaimbar amongst the Hindoos. To proceed, the king fastened a gold fish on a long stick, and putting it upon a plain, placed a large cauldron filled with oil on a fire below it; along with this, he also deposited near it a very stiff bow with an arrow, and made this condition, that whoever should draw that bow, and shooting the arrow, hit the fish, so that it should fall into the cauldron, he would give that girl in marriage to that man, and take him for his son-in-law. All the princes and kings, who had come with that intention, were worsted in that field, and were not able to fulfil the condition. These five brothers were also seated in a corner, like fakirs, and were watching the spectacle; suddenly the idea came into the mind of Arjun, on which he took up the bow and arrow, and discharged the arrow, so that it separated that fish from the stick, and it fell into the cauldron; he immediately took Daropadi, the daughter of King Darpud, out of that crowd, and seared the hearts of those who wished for her with the brand of envy; the spectators, beholding his prowess and activity, remained astonished, and no one had the courage to go and contest her with him. In short, it was destined in the fate of that girl that she should marry five men; on this account, the five brothers, agreeably to the orders of their mother, married her, and fixed turns of seventy days each *(to live with her)*. When this news reached Hustinapur, that the sons of King Pand were going about alive, and that the daughter of King Darpud had been married to them, then Dhartrasht sent some of his people, agreeably to the advice of his pillars of state, to call them, and having restored half the kingdom as formerly to Durjodhan, the other half he made over to them; but he took oaths and promises from both parties that they would remain friendly and amicable, and mix with each other; he then dismissed them, and commanded them to go and live in the city Indraparast on the banks of the Jumna, and they immediately went and took up their abode there; it afterwards was known as Dilli. To make the story short, King Judishthar remained engaged in political and civil matters; besides this, he conquered many countries by the power of his plans and the prowess of his sword, and overcame many sovereigns; when his kingdom had gained much splendour, and his wealth had become uncountable, he performed the royal sacrifice called Rajsu with great pomp, which none of his ancestors had been able to do. The Rajsu sacrifice, in the Hindoo phraseology, is a great act of worship; the account of it is as follows: they first cook various sorts and kinds of food, and giving it to thousands of Brahmins in gold and silver dishes, read prayers, and offer up various kinds of meats and perfumes; besides they burn various other kinds of fine and costly things in the fire, and the most wonderful condition of conditions is this, that the kings of all the earth must be collected there, moreover they must perform all services themselves, so that they must draw water, clean vessels, and cook food; then, again, all those things which are requisite for a lord of the seven climes, must be possessed by him, and these God gave to Judishthar, for all the rulers of the world were obedient to him; for this reason, this sacrifice was completed according to his wishes, and he obtained a name throughout all the world. Durjodhan also came to the performance of that sacrifice, and helped

in it; when he saw the increase of his kingdom, and the greatness of his wealth, the fire of jealousy burnt in his breast, and his old hatred, which had departed, came afresh. At that time, however, he took his departure, and coming to Hustinapur, told his companions what had befallen his heart there; at last he began to counsel for the overthrowing of the foundation of Judishthar's kingdom and the scattering of his wealth, and determined on this, that he would get together a gambling party, and spread a false chaupa board,* so that his country and wealth might come into his hands by this artifice. To make the story short, he called and sent for him by very clever stratagems, and after meeting, remained a long time conversing together in a friendly manner; after a while, the mention of gambling spread about, and the words losing and winning were warmly talked of. It was the bad fate of Judishthar that he should be destroyed and annihilated with his brothers; a curtain fell before the eye of his wisdom, and he forgot to think what was good and what was bad; in spite of his wisdom and understanding, he was caught in their traps, and entangled himself in the net of imposture, and, at last, lost all his money, goods, jewels, treasuries, and hidden treasures; in fact, the royal appurtenances and royal ornaments were all won by the enemy, and he remained shaking his hands.† He was not, however, satisfied with that even, and refrained not from play, but was dumbfounded to such a degree, that he lost by turns his four brothers, then himself, and then Daropadi; assuredly the result of a bad deed is evil; first, the loss of wealth, then the laughing in their sleeves of one's neighbours. Alas! that a man of such a good name should get such a bad name, and foolishly lose his wealth and substance.

DISTICH.

All the spectators, small and great,
One and all, fell into the whirlpool of astonishment.

PROSE.

On this, Wasasan, the brother of Durjodhan, with bad feeling and cruelty, brought Daropadi into the assembly, dragging her by the hair, and, talking vainly, wished, agreeably to the command of Durjodhan, to make her naked. She prayed at the shrine of God for her purity and concealment, and her prayer was immediately accepted; moreover, when that shameless one took off her clothes from her body, others immediately came on her from the Invisible. In this manner, he, for a long time, continued tearing them off, and the Giver kept giving them to her, till at last he refrained from that tearing off, and bent down his head from shame; on this the spectators were greatly astonished, and all of them shutting their eyes from confusion, spake many words to Durjodhan and Wasasan and their companions; but that brazen-faced one did not listen to what they said, nor did he leave off his bad actions; further, he determined on this, that he would play another

* Chaupa is a game played with long dice, something like our backgammon.
† This is a native expression to signify utter perplexity and distress.

game, and if Judishthar won, then he would return all his property, wealth, and kingdom, moreover every thing he had lost, otherwise he should wander about with his five brothers for twelve years in the jungles, and in the thirteenth year, should come into the city but secretly; besides, if it should become known in that appointed year, then he should go for twelve more, as before, and take up his abode in the woods. The wisdom of Judishthar had indeed left him, he played on that condition, and again lost; after that, according to his promise, taking Daropadi and his brothers with him, he prepared to go to the desert. At that time, a person, by name Karan, who was very badly disposed towards the Pandavas, laughingly said,—"O Daropadi; why dost thou go along with these? remain with King Durjodhan: he will marry thee to such a person who will not lose thee in play." Then Wasasan tauntingly said, "The sons of Pand are in the service of eunuchs; go not with them, but choose whomsoever thou mayest wish of us, that thy time may pass happily." In short, these low creatures speaking these light words, remained joking each other, while those helpless ones from shame were bending their heads; Bheemsain wished to take his revenge and to punish those babblers severely, but King Judishthar would not allow him to do so. At last they went out from Hustinapur, and took their way to the woods. It is said that an earthquake occurred at that time, thunder was heard and lightning was seen without clouds, and a star fell in a frightful way from the heavens, which being broken in pieces, whirled round Hustinapur; the animals of the desert came into the city, and jackals in the broad day-light came into the bazaars and began screaming; vultures began talking at peoples' doors, and the nymphosa lotus flowered on the tree; trees bore fruit out of season, cows brought forth the young of asses—in short many kinds of animals brought forth young of other species. Seeing these circumstances, the augurs and astrologers said, "It appears from these tokens that in a few days a great calamity will befall the sons of Dhartrasht, moreover their name and trace even will not remain." To make the story short, the Pandavas wandered over the forests a long time, till at last they fixed their abode in the wood Kamak; after some years, Arjun, by the force of his penance, went to the region of Indra, and King Judishthar, with the remaining brothers, remained wandering about performing worship and penance in every temple and place of pilgrimage, and moreover saw a large portion of the world. Arjun, after five years, having learnt the remaining stratagems of archery from the angels, and bringing the appurtenances of splendour and pomp, came and joined them. At length, the Pandavas having passed twelve years in the deserts with much labour and difficulty, and undergone many wonderful and marvellous calamities, and having seen many extraordinary events, at the end of their contract, in the thirteenth year, came to the city Berat, where, changing their names, they became servants in the employ of the king of Berat. The companions of Durjodhan searched for them much, but obtained no clue to them. When the thirteenth year was completed, they shewed themselves and sent a message to Durjodhan to shew kindness to them, and give them their share of the country. He, through pride and haughtiness, did not accede; on this they again

sent a message "Let us five brothers have these five districts for our subsistence, namely, Kaithal, Kunal, Indari, Barnarah, and Indraprastha; then we will remain there in comfort, and will not attempt conquest." Durjodhan, from folly and ignorance, did not make peace even on this easy proposition, but determined on warfare, and those kings and princes, who were under his command and dominion, he called from the neighbouring countries and regions; King Judishthar also sent for his own people, relations, friends, helpmates, and companions, who were rulers of countries. In a few days, innumerable and noted chiefs, tens of millions of foot soldiers, hundreds of thousands of horsemen—in short, all the great Titans, heroes, warriors, great men, brave men, and men of courage, bringing the weapons of warfare and appurtenances of royalty, came and collected on both sides; and it is reported that never has there been, nor will there be, in any battle the same numbers of soldiers nor the same sized army: neither have the people of former times beheld, nor will those of future times see, the like. In short, the plain Kurukhet, which is now known as Thanesar, is an old place of pilgrimage, and very sacred with the Hindoos; moreover, their wise men say that Brahma was born in that place from the nymphosa lotus out of nothing, by the great power of God; and by the command of the true Creator, populated this world of strife and quarrel; on this account the belief of that sect is this, that if any man gives up his life in that place, he will not be born again in this world, and, in the next, will obtain a most excellent mansion in Paradise. These people also took this into consideration, and fixed the field within a space of forty kos in that quarter: and then, from both sides, troops, crowds, and lines of horse and foot appeared; dust and dirt arose to such a degree, that the earth and sky could not be seen. The sound of the martial drum was heard on high, and the notes of the war flute were audible. The title cryers* began to scream, and the Karkhait† bards called out the challenge; the heroes and brave men seized their arms, and the war instruments began to sound on all sides. At the flourish of the trumpet, the thunder began to tremble, and on hearing the shouts of the brave men, the planet Mars began to shake. At last the Pandavas divided their army into seven parts; one they put to the front, one to the rear, one on the right, one on the left, and one to the centre; one part they put as a reserve to the body, who were on the right, and one for those on the left. The fight then commenced; first of all Bheemsain came into the field, and raised such a shout, that the hearts of the heroes, with bodies like elephants, were split, and the spirits of the brave men, strong as lions, were moved; the elephants screaming fled away, and innumerable horses galloped off with their riders; then that demon-like-bodied one whirled round his heavy mace, and gave such a blow, that, from one stroke of it, a great number of chariots with their charioteers were struck down, and made to lie like the dust, and knocking the heads of many

* In India, all men of rank are preceded by these functionaries, who call out their titles at the pitch of their voices.

† It is the duty of these bards to encourage the soldiers in time of battle (by pointing out the good effects of steadiness and valour, extolling the actions of former heroes and warriors and singing war-songs), and also to challenge the enemy's army.

strong young men, one against the other, killed them; then, when he rushed on again, he lifted up many elephants and horses with their riders by the strength of his arm, and threw them down on the ground with such force, that not one bone of them remained whole, nor was this even ascertained, whether the sky had eaten them up, or the earth. Then Arjun entering the enemy's army, in the same way that a hungry tiger enters a flock of goats, made thousands the food of his eagle-like arrows, and caused hundreds to lie in the dust from the blows of his sharp sword; and, at last, collecting a heap of corpses, made a mountain with the dead bodies. In fact, in this way each brave man manifested his valour and courage, and set forth a claim to heroism and soldier-like qualities. Durjodhan also, having arranged the ranks of his army, sent for many rows of war elephants, and determined that, behind each of them, there should follow fifty troopers, well armed and equipped, and behind these, he put thousands of footmen, unmatched in the use of the sword, so that when the elephants rushed on the opposing army, they might also go with them, and, on arriving near, might charge in a body and put the enemy under their swords; but he made Bhekham Patamah, Darun Acharj, Karan, Wasasan, and Sukan, the chiefs and leaders of the army, and, by their advice, formed it into five divisions, and remained ready for the fight; with them there were many dauntless heroes, in strength like huge mountains, and stronger than lusty elephants, in bravery superior to the fierce tiger, and whose swords waved in mid air in such a way, that, from seeing them, the senses of brazen-bodied ones left them. Immediately on arriving on the field of battle, first of all they shot arrows and spears so well, that there issued, *nolens volens*, from the mouth of every enemy and friend, cries of bravo, bravo. They then drew their swords, and rushing on them, caused many renowned youths to bathe in blood, and smote down many strong men by blows of their swords, The army of the Pandavas then made a countermarch, moreover several of their ranks were broken, like the green scum on the surface of stagnant pools. But Bhekham Patamah more especially fought so well, that no one was able to oppose him, and every day, by his hand, thousands of noted and valiant young men were slain, and hundreds of thousands wounded. In short, in the space of ten days he caused a hundred thousand horse and foot to sleep in dust and blood, and made a stream of gore to flow on that vast plain. At last, the fire of slaughter and massacre blazed forth, and the smoke of it so spread that every one left off thinking about friends or strangers. The son came before his father, and the nephew confronted his uncle; the maternal nephew began to fight with his maternal uncle, and the brother became the murderer of his brother; the scholar rushed on his teacher, and the disciple attacked his priest. At last, the weapons began to be struck at close quarters, and the market of the angel of death became brisk with traffic; corpse fell upon corpse, and the whole battle-field was filled with dead bodies; a river of blood began to flow forth with much force and noise, and the name of dust and dirt remained not. The liver of the lion of the sky, beholding the bravery and intrepidity of the heroes of both sides, was turned into water, and began to flow forth,* and the planet

* An idiom signifying to be greatly distressed, or terrified.

Mars remained like one astonished. As far as the messenger of sight could reach, nothing was to be seen but bodies torn in pieces, and in whatever place on the battle-field one placed his foot, it crushed the limbs of the dead bodies; the slain fell in such numbers, that many mountains of iron were formed on the battle-field, and such was the abundance of ornaments, that the whole plain of that country became yellow and white.* In short, when the smell of the flesh and blood of the dead bodies was carried to a distance by means of the wind, the carrion-eating birds, alighting in uncountable numbers on the field, satiated themselves to the full, and filled their claws and beaks also to their hearts' content. The animals of the wilderness too [as for instance the hyæna and jackal], feeding on the flesh of the dead bodies, were pulled tight.† The great wise men and persons acquainted with the Vedas, say that in whatever field a thousand young men are slain, there a body without a head, and a head without a body, wander about dancing and shouting. But in that field of battle, thousands—yea, hundreds of thousands—were killed, hence many bodies without heads, and heads without bodies, were capering and dancing about; along with this, sounds of "strike," "kill," were heard from all quarters, and from hearing these dreadful noises, the lives of the heroes began to leave them. To make the story short, for eighteen days the market of slaughter continued very busy, and the weapons remained striking against each other; this is indeed true, that the praise and eulogium of the bravery and manliness of the heroes of both sides is out of the bounds of description and narration; what power, then, has a speaker to give an account of them, or where has a writer the means to be able to write them? But the bulletin of victory, the secretary of fortune and fate had caused to be written in the name of Judishthar, and on this account, by the assistance and labour of his good fortune, and by the help and aid of his fate, he gained the victory. Durjodhan was killed in a shameful way by Bheemsain, and obtained the punishment of his evil deeds; the limbs of his relatives were torn in pieces, and they died the death of dogs. To sum up, in the armies on both sides, nine million, eight hundred and forty-eight thousand, one hundred and sixty foot and horse were collected; and, besides, there were numbers of elephants, horses, and camels; out of these, only eleven persons altogether escaped alive, of whom five were these brothers, and six other persons; except these, all the animals and men were killed, and this is indeed true, that there never was an army so large, or such a shedding of blood in any battle, from the time that Adam was created to the present day; neither has any chronicler written a description of a fight and slaughter of the like nature in any history. Truly a wonderful event occurred amongst the race of men; in most of the regions round about, mourning took place, thousands of mothers wept for their sons, and hundreds of thousands of wives lamented the loss of their husbands. The sound and noise of their weeping and lamentation so rose on high, that it reached the seventh

* Literally, "Ganges and Jumna"—*vide* note, page 10. This refers to the colour of the gold and silver ornaments.

† This simply means that their bodies were distended from eating so much.

heaven, and the blood of their hearts so flowed from their eyes, that a large river, as it were, poured forth; in short, many women died from the greatness of their grief, and numbers of them were burnt and turned into dust; several of them refrained from eating and drinking, and thousands of them threw themselves from the tops of their houses. When after the victory King Judishthar saw this circumstance, he became deeply afflicted, especially at the slaughter of his relations and connections, the killing of his friends, and the taking away of the lives of his tutors, teachers, and instructors; he became in the highest degree aggrieved, moreover reflecting on the frailty of this borrowed life, the infidelity of the world, and the non-durability of the survivors, he wished to withdraw his hand from country and wealth, and having foregone government, to seize the corner of penánce, that in the next world he might not obtain the recompense of this great sin: but Bhekham Patamah, in his dying moments, gave him this strict injunction, that he should not allow the reins of government to slip from his hand, nor withdraw from royalty, nor yet shun the society of men, but use his strength for the cherishing of his subjects, for kings will be punished if they forego this, but if they devote themselves to it, they will obtain reward. After this, he pointed out to him many kinds of charities, and various forms of alms, a full account of which is written in the books of that science. King Judishthar also acted agreeably to the saying of that great man, and placed his thoughts on the proper management of the affairs of the kingdom. First of all, he came to Hustinapur into the presence of King Dhartrasht, and consoled him for *(the loss of)* Durjodhan and his brothers, and made many apologies; after this, with the leave of his uncle, he sat on the throne, and began managing political and civil matters, and by the conjoint assistance of his four brothers, in a few days obtained possession of the seven regions of the world, and overcame the kings of the earth. But, as Biyas Deo had said, that by performing the sacrifice of the horse, the moroseness and sorrow of the death of his brethren, which was on his mind, would be certainly effaced, and this would also suffice for the expiration of his sins.* [The sacrifice of the horse amongst the Hindoos is a peculiar worship; the manner of performing it is this, that to gain possession of the inhabited quarter of the world, they let loose† a horse, which has every good quality, and cause a large army, and an immense body of troops, to follow in its retinue; wherever the horse wishes, he wanders about, and the rulers and chiefs of every city, who may be informed of his arrival, come out and meet him to make him some offering; in case the ruler of any country does not thus act, and turns away rebellious, then it is right for the chief of the army to tie the horse there, and give that ruler severe punishment; the result of which is, that he takes tribute from the rulers of the world, and then returns to his own home; but this sacrifice can only be performed by one who is a lord of the seven climes, and such was Judishthar.] On this

* The sentence breaks off abruptly here to give an account of the sacrifice of the horse; the end of it will be found some lines down.

† Literally, "wholly unrestrained by the rein."

account, without ceremony he prepared and made ready to perform the horse-sacrifice, then having got a horse also of that description, let it loose according to custom, and giving Arjun an immense army for its retinue, appointed him to the command; in whatever country the above-mentioned horse went, the rulers brought their offerings and agreed to the obeying of him; no one had the power to oppose him, or to diminish the fixed present. In short, after a year, Arjun, with the horse and army, having finished travelling over the fourth part of the world, and having made the kings of the earth obedient to him, bringing money and goods without end, presented himself in the presence of Judishthar, and informed him that the rulers of the earth were submissive to him. The king was exceedingly pleased, and gave goods and wealth to every Brahmin and indigent person to such a degree, that they attained the dignity of riches, and became quite free from want. After this, fully turning his thoughts to the affairs of government and administration, he lighted up the world with the light of his equity and justice, and nowhere in the seven regions of the globe did he allow the darkness of tyranny to remain; the high and low of his soldiery and subjects became well off and began to live at ease; artisans and mechanics, by means of their labour and toil, became affluent in circumstances; and merchants and grain merchants became wealthy from the profits of their traffic and merchandize; in his time the rains always fell in their proper season, and there never was famine; cultivation was carried on plentifully, and the earth began to die from the weight of the grain; the fruit trees bore fruit most prolificly, flowers of various kinds blossomed in great numbers; animals and birds also, skipping about the forests and gardens, indulged in their gambols, and were not in the least afraid of reptiles and wild beasts; Jogis, Jattis, Tapshis, and Munis, each of them employed themselves in their penance and sacrifice without anxiety of mind; pundits, poets, and astrologers—in short, every wise man and seeker after learning—always remained employed in their own business.

DISTICH.

In his reign no one suffered grief;
Every person lived joyfully day and night.

PROSE.

Theft, robbery, insubordination, rebellion, strife, and quarrelling left the world; love, kindness, friendship, and amiability, joining together, increased day by day; the inhabitants of the cities, deserts, seas, and lands always lived happily, and the weak and impotent were not afraid of any strong or powerful man. He was so generous, that eighty thousand Brahmins used to be fed in his kitchen; so just, that in his time, if you searched even, you could not find a complainant or plaintiff; truthful to such a degree, that he never forgot himself to tell a lie, and never opened his lips except to speak the truth; he was so dutiful and grateful, that, to the present day, Hindoos act on his precepts and regard his behaviour as a worthy pattern; small and great sing his miracles, and regard the narration of his praises as worship. Since

him up to the present time [and four thousand nine hundred and fifty-one years have passed since his reign], there has not been born another ruler like him in the world, and no mortal has seen a king with the same praiseworthy qualities and the same pleasing disposition. But in spite of this strength and power, he regarded the paying of homage to Dhartrasht as auspicious, and esteemed his favour above all things; besides, he used to perform all political and civil business according to his commands and advice, and made his officials work agreeably to his orders; he served and obeyed him to such a degree, that he, Dhartrasht, forgot all about the kingdom of his own sons; for never in their reigns had he the same power, and no one obeyed him as he did. When sixteen years had thus passed, one day Bheemsain, who never had any friendship to Dhartrasht, striking his arms together, said, "These arms are those, by the strength of which I overcame the one hundred sons of Dhartrasht together with their army, and by the force of these arrows I knocked off their heads." On hearing this, he became very much distressed, and withdrew from living there; at length, retiring from the world, and taking his wife, and Kunti, the mother of the Pandavas, together with his uncle, he went to the woods, and employed himself in devotion and worship. Three years after, he departed from this world, either on the brink of the lake at Thanesar, or at Hurdawar on the banks of the Ganges. Accordingly Biyas Deo has given a full, complete, and detailed account of this, and all the circumstances of the Kauravas and Pandavas, as well as all the particulars of their ancestors also; besides this, he has written many wonderful and strange stories about them, and called the name of that collection, the Mahabharat. It consists of a hundred thousand distiches and eighteen chapters, of which eighty-six thousand distiches are in narration of the following matters, namely, the truth of God, the right way to find Him, religion, and seeking after God; some give advice about justice and generosity, while others contain the customs of religion and worship, and an account of the antiquity of the world. The twenty-four thousand which remain are regarding the wars and battles of heroes and brave men. The cause of that book being so called is this, that Maha means great and Bharat means war; accordingly in it is written an account of the great war, and, for this reason, its name was fixed as Mahabharat. Another account of its being so named is, that the Pandavas and Kauravas were the offspring of King Bharat; moreover, the fifteenth generation of their ancestors reaches to him. He was a very great king, and the seven regions of the world were under his sway, and for this reason the book has been called by his name. In it Biyas Deo has also written a true account of the birth of his mother and the particulars of his own origin. In short, the pivot of revolution* of the world amongst the wise and learned Hindoos is four ages; the first is the Sattya Yug, or the age of truth, which is of one million, seven hundred and twenty-eight thousand years' duration, in which all people, small and great, rich

* I have translated this literally; what is meant is, that they consider there are four Yugas, or great periods of time, and that when the fourth is finished, it begins again at the first.

and poor, are celebrated for their integrity and uprightness, and renowned for their piety and purity; in it the natural age of men is one hundred thousand years. The second is the Treta Yug; it is of one million, two hundred and ninety-six thousand years' duration; its distinguishing feature is something like that of the former. Men in it also are well behaved and of good dispositions, but their natural age is ten thousand years. The third is Dwarpar, which is of eight hundred and sixty-four thousand years' duration; but people are nine degrees less powerful and good than in the second age, and their natural span of life is a thousand years. The fourth is the Kali Yug; it is of four hundred and thirty-two thousand years, but in it the praiseworthy dispositions and good qualities of people are one-tenth of what they were in the third, and their natural age is a hundred years; the result is this, that this is the worst of all ages, and people in it are generally badly behaved, wicked, liars, and deceitful; as they do not see in themselves the same strength and power which was in those of former ages, they regard their state and circumstances as beyond the power of men, and on the whole look on them as impossibilities, and those who believe in them, as vain thinkers. To make the story short, as long as the revolution of this infinite world shall last, these ages will continue coming and going, and the conduct and behaviour of men will be changed also according to them. It is said that the reign of the Pandavas was at the end of the Dwarpar age, and hence it was annihilated in such a short time. Then the Kali age commencing its reign, the behaviour and manners of the people appeared of another mode, and the marks and signs of wrangling were perceived. The king saw that this was the effect of the Kali age, and wished to retire from the world; in the meanwhile the news of the death of Sree Kishn and Balabhdar, with the circumstances of the overthrow of the Jadoos and magicians, as it is described and narrated in the Mahabharat, was conveyed to his ears; he became tired of life, and the bright world becoming dark in his eyes, he retired from the government and made over that country to Parechhit, the son of Abhiman, the son of Arjun, who was of the offspring of the five brothers. He placed the badge of loyalty on his forehead, and when he had given the business of the ministership to Jotasur, the son of Dhartrasht, then he took the royal clothes, together with the jewels, from off his own neck, and covered his body with the leaves of trees, and his four brothers also assumed this state; at last they departed from the city in company with Daropadi; and the women and men also of that place issued forth after them, crying without being able to restrain themselves; the king having comforted them all, dismissed them, and departed towards the forests of the east; then after seeing all the country of Bengal, he came to the south, and having wandered through it, arrived in Gujrat; from there he came to Dwarka, and remembering about Sree Kishn and Balabhdar, wept much; at last he did not take up his abode there even, but having wandered through Mooltan and the Punjab, went to the mountain of Badri, and there began to perform many *(acts of)* devotion and great austerities for the forgiveness of his sins; at length they all went and hung themselves in Hamachal, and of their own accord, having dissolved their bodies in the snow, obtained a good

name in this world and exaltation in the future; but the body of King Judishthar remained exactly as it was in the snow, and that incarnate one went to Paradise. To make the story short, the reign of the Kauravas and Pandavas lasted for one hundred and twenty-five years; conjointly seventy-six years; but after the departure of the Pandavas, Durjodhan reigned for thirteen years, and after the Maha-bharat war, King Judishthar governed for thirty-six years.

CHAPTER XXXVI.

ABOUT KING PARECHHIT, THE SON OF ABHIMAN, THE SON OF ARJUN.

WHEN the war commenced between the Kauravas and Pandavas, the sons of the five brothers were all killed, and not even one of them remained alive; on this account the hearts of the Pandavas were distressed by the greatness of their sorrows, and harassed by the cares of the world, but they placed their hopes on God. However, it was decreed that for a certain time that kingdom should remain in the family of the Pandavas; for this reason, when Abhiman, the son of Arjun, was killed in the battle of Chakabu, his wife happened to be pregnant; accordingly, after nine months, she gave birth to a fortunate son, so their dark house was lighted up, and the line of sovereignty remained with them. In short, that boy was unequalled in disposition and appearance, and was very powerful. After the departure of the Pandavas, he sat on the throne of government, and managed the world with justice and equity; by his gifts and charity he made the poor happy, and gave splendour to the name of his fathers and ancestors. But he also was fond of sport like his ancestor, King Pandu, and, for this reason, passed much of his time in wandering about the deserts; still, in spite of this, he did not neglect the care of his subjects, the cherishing of his army, or the protection of the devotees. For some time he thus passed his days: one day, according to his custom, he set forth to hunt, and going to some forest, let loose his animals of chase on the birds and beasts; the leopards rushed on the elk, and the lynxes attacked the deer; the dogs seized the hares, and the hawks flew at the ducks; the falcon struck at the partridge, the hawks pounced down on the jays; the falcons went and caught hold of the bazas, and the hawks went and slew the Kullungs. The sum total of it is this, that the rapacious animals killed thousands of the grazing animals, and the animals which catch with their claws brought down hundreds of birds from the air; in the meantime the king discharged an arrow at a deer, which was wounded, and fled away: the king pursued it, till at last he was tired, and separated from his army, and being greatly fatigued, became very thirsty, and began to search everywhere for water; by chance he alighted at the threshold of a devotee, who was employed in devotion, and engaged in worship on his carpet; in fact, he always spent his precious time in remembering God, and from evening time to morning, used continually to sit down and rise up; his forehead was lighted up by the light of devotion, and his form had become transparent from the splendour of his worship. The king, immediately on seeing him, alighted from his horse, and began to ask for water, but he, as he was engaged in worship and repeating the name of his Creator, did not know who he was or what he said; the king became very angry at his want of attention, and the flame of his anger blazing up, he at last, having taken up a dead snake with the end of his bow, threw it on his neck, and took his departure home. That devotee did not know about

it, but remained as he was, meditating on God; after some days his son [who had been conceived in the womb of an antelope, and the account of whose birth is well known; who, moreover, had horns like a deer on his head, and for this reason was called Siringi Rishi], being employed in worship in some forest, and that day having finished his devotions, was going to see his father with much pleasure, when a friend of his said to him on the road, "As thou art coming so happily, perhaps thou hast not heard that King Parechhit has thrown a dead snake on thy father's neck;" on hearing this, that devotee became very angry, and going to the edge of the lake, bathed; after that he uttered this curse, "Seven days hence let the snake Tachhak bite that man who threw the snake on my father's neck, and let him die;" the command of God was forthwith conveyed to that snake, and the arrow of his curse hit its mark.* When he had finished his prayers, he went to his father, and saw that he was engaged in worship, with the snake lying round his neck; then, calling out without being able to restrain himself, he began to cry. At last his father paid attention to him; then Siringi Rishi said, "O father! I have cursed him who threw the snake on thy neck." That venerable man becoming very angry, began to say, "Thou hast done very wrongly in that thou hast cursed a king, who takes such care of his subjects, and is attentive to his business;" besides this, he said many other unbecoming *(severe)* words to him, and sent and told this matter to the king by the hand of one of his servants, and gave him full information of this circumstance. The king was greatly ashamed of his behaviour, and became alarmed at the curse of the fakir's son, for he was assured that this thing would take place seven days after; the message of death arrived without fail. He dismissed the servant; then by the counsel of his nobles, erecting a long and broad place in the Ganges, he made a small house on it, and took up his abode there with several companions until the time of the fulfilment of the curse; he also kept in its neighbourhood many magicians and snake-charmers for his protection, and collected near himself antidotes, which had been fully tested and examined; in addition to this, he gave an urgent order that, without his leave, not a fly or gnat was to come into that house, and, withdrawing from all worldly business, fixed his thoughts on adoration† and devotion, and ate nothing for six days. When the seventh day arrived, the snake Tachhak, assuming the form of a man, set out from his house to bite the king. By chance the philosopher Kishab met him on the road; he was so accomplished in the art of physic, that many sick persons, who had despaired of life, were cured at his hands, and thousands of those afflicted with chronic diseases immediately became well through his remedies; especially with regard to those bitten by snakes, his medicines were such good cures, that they restored people to life, and it was nothing to him to remove the effects of their venom. To make the story short, Tachhak asked him who he was, and where he was going. The philosopher said, "I have heard that some derwesh has cursed the king, and has wished that a snake should bite him; and he is so just that the weak from

* Literally, "became of avail" or "was successful."
† The word "jap" means silent repetition of the name of God.

his protection do not fear the strong, and the poor, from his merciful hand, do not remain indigent; for this reason, I am going, that after he has been bitten, I may again restore him to life, by the strength of my medicines and the power of my charms, and may take away the effects of its poison by the power of my enchantment." He said, "I am that snake who will bite the king; if thou hast this power, I will now cut down this tree and reduce it to ashes, and will see whether thou, by thy charms, canst again make it green or not; in short, try thy spells and shew me their effect." Having said this he cut down that green shady tree, and by the fire of his poison burnt and reduced it to ashes. The learned philosopher also, without thought or hesitation, by his magic and charms, made of those ashes a tree as it was before, moreover, all those men who were cutting its branches, and those birds whose nests were on it—in fact, the ants, flies, and reptiles even which were wandering over its branches—he restored to life, and they, according to their regular custom, began to perform their respective works. The snake Tachhak seeing his hidden powers and faculty of enchantment, began to bend his head, and thus commenced to think, "It is necessary to kill the king agreeably to the orders of God, but if this Messiah-like* philosopher should arrive there, then it will not be possible for him to be killed, or for his body to be burned by my poison, and turned into ashes." Thus thinking, he began to praise the philosopher Kishab, and said, "Thou art going to the king for this reason, that thou mayst deliver him from my poison, and make much gain and profit; if this is what thou desirest, take it here from me, and do not undergo the fatigue of a journey." Kishab reflected in his mind, saying, "If the king's death-time has arrived, then it is probable that my charms will have no effect, or if he should get well, that I will not get my gain. Enough, this money, that Tachhak willingly gives me, why should I leave it? for to undergo such labours for the same result would be very foolish." In short, covetousness got the better of him, and he refrained from going near the king, and began to say to Tachhak, "Give me what thou wishest to give, so that I may return to my own house; it is true I have nothing to do with the king." Tachhak was greatly pleased, and bestowing on him a valuable gem, replied thus—"This is its peculiarity, that whatever thou wilt ask, it will give it thee without delay; besides this, I promise thee, that whenever thou sendest for me, I will come to thee, and whatever thou wilt order, I will perform." At last, he, taking the gem, went to his home, and Tachhak set forth with a perfectly contented heart. When he arrived at Hustinapur, he saw that the king lived in a well-guarded house; snake-charmers, magicians, philosophers, and doctors were sitting around and before him, and it was impossible that the smallest of small reptiles or venomous animals could get to him. He was perplexed how he should reach and bite him. When he saw that the Brahmins and readers of the Vedas kept coming and going near the king, Tachhak also called his sons, and made each of them of the form of a Brahmin, and having

* The cures of our Saviour are held in as high repute by the Muhammadans as by ourselves.

given some fruit into their hands and got leave from the doorkeepers, sent them in, and himself assuming the form of a small fly, hid himself in some fruit. The sons, blessing the king, offered their fruits, and the king gave some to his attendants; by chance he took that fruit in which Tachhak was hidden for himself, and a small fly issued from it. The king, on seeing it, said to those present in the assembly, "Agreeably to the saying of the devotee's son, to-day is the seventh day; the sun is setting; perhaps what he said may not be false, and this fly is Tachhak, and he will bite me." In short, having lifted up that fly in fun, he place it on his own neck. Tachhak immediately assumed his natural form, and becoming a large snake, enveloped the king; and raising his neck, bit that of the king and flew to the heavens. All beheld this occurrence. Then from the effects of his poison, he, together with the house, began to be burnt. The Brahmins, and others who were there, all quickly fled, and the house, together with the king, was turned into ashes. After this, the pillars fell with such force that the noise confounded the thunder, and all night long the inhabitants of Hustinapur did not sleep from fear of that dreadful sound. Next day the dead body of the king was dug out, and thrown into the Ganges, and every one remained engaged in weeping and lamentation. Although the king had taken up his abode for safety in such a house that the unka of fancy could not reach there, still death, when it comes, cannot be averted, and the Messiah even would have no power there; and if he had been shut up in a house of iron, then even he would not have escaped from its grasp. Behold, in the end, the device of the king became of no avail, and his life was not saved by any means. The duration of his reign was sixty years, but from the time that the king retired into that house, he used to listen to the narratives and tales of his ancestors, and committed to memory the Vedas and Shastras; for the result of this is the purifying of the heart, and, in the future world, escape from torment. The holy saint, Sukh Deo, the son of Biyas Deo, in that court; for the sake of getting the king released, and giving a world benefit from it, composed the book Bhagwat which comprehends the means of obtaining knowledge of God,* and His ways, and includes the adventures of Shree Kishen. Without doubt or fail, a man, from enquiring into its particulars, obtains release from the fetters of attachment to this world, and the house of his heart becomes lighted up with the light of His knowledge. Accordingly, from that time, it has been celebrated in this world, and a vast multitude, both high and low, take pleasure *(in reading it)*.

* The Bhagwat is one of the Puranas or divisions of the Vedas.

CHAPTER XXXVII.

THE ACCOUNT OF KING JANAMJEE, THE SON OF KING PARECHHIT.

WHEN King Parechhit left this frail world and took up his abode in Paradise, then the ministers consulting together placed his eldest son on the throne, and accepted his sway, and fastened on the girdle of service. Although this king was young in years, still he settled the country, and managed the kingdom in such a good way, that no old man could cavil at, or object to, his deeds. The land became flourishing, the seditious were destroyed, the subjects were happy, and the soldiery well off; the king attacked certain of the rulers of that country who would not obey him, and were rebellious, and giving them a thorough beating, took their country into his own possession. After this he entered Hustinapur; at that time a saint, by name Uttang, who was the great man in wisdom and deeds and words of his age, came to the court of the king, and the monarch, regarding his arrival as propitious, received him with much affability and civility. The saint said to the king, "What practice is this! that thou oppressest and seizest the countries of those kings who have done thee no harm, and on this account a great warfare is going on; the servants of God are being killed, and the subjects trodden under foot; thou art bringing calamity on thyself, and dost not turn thy attention towards those matters, from which a good name is got in this world, and happiness in the next." The king, on hearing this, remained astounded, and after reflecting, said, "What deed is this that I should at all hazard perform?" The holy man said, "Thy father was very just, good, and clever, took care of his subjects, and looked after his army; the snake Tachhak killed him, and thou, in spite of thy power and might, dost not take thy father's revenge from him, and hast not given him the punishment of this bad deed so that thy name may remain in the earth to the Day of Judgment, and thou mayest not suffer loss in the next world." At length the speech of the devotee took effect, and tears dropped from the eyes of the king without his being able to restrain himself; the caldron of his sense of honor boiled over, and the blaze of pride reached on high; at last, he determined to burn the snake Tachhak and his family, and to reduce them to ashes—in fact, not even to leave the seed of a serpent or a snake in this world: on this account, he called the great enchanters, magicians, wizards, and sorcerers, and of them he selected from each kind one who was able to present the whole world before him, and to bring down the sun and moon from the heavens; whatever materials and necessaries were requisite to burn and destroy the snakes, he collected. The magicians prepared an enclosure of fire, after which they began to read their charms, from the effects of which, in the hearts of snakes and serpents, a wonderful kind of fear prevailed, and dread overcame them; hundreds of thousands of them issued forth in a state of perturbation from their holes and cavities, and falling into that fire, began to be burnt in such num-

bers, that those which lived under the earth and in the world above, they also came there, and that so quickly too, that they got entangled amongst each other. The first time twenty thousand snakes came and were burnt; next, one hundred thousand were turned into ashes; after that, one million, one hundred thousand; then one hundred million; afterwards, they came in numbers uncountable, and were burned, and of them a great number were horse-faced, and a great many had tusks like elephants; several of them had mouths in their noses and ears, and others of them had two heads, while some again had four each; many of them were one kos long, and others were two kos broad; while some could assume any form they wished, and could convey themselves anywhere they desired. In short, they were burnt in such numbers, that streams flowed from the fat of their bodies, and the fire blazed to such a degree, that from its smoke, a sheet of smoke spread up to the sky; at last, the charms caused this effect, that the snake Shish was enchanted, and wished to lift the earth on his shoulders, and come and fall into that fire; but it was not the decree of God, that the surface of the world should be broken to pieces at once, or that no snakes should remain on the earth, and for this reason he remained in his own place with much toil and labour. At that time another great ascetic and devotee, by name Astik, came into the court of the king, and, blessing the monarch, interceded for the serpents and caused their fault to be forgiven; those whose death had come were burnt, but the rest of the snakes escaped from that life-devouring fire; it is true whom God protects, on him no calamity ever falls; the snake Tachhak, for whom this dreadful fire had been prepared, also escaped safe, and, by the intercession of the devotee, was not burnt in that hot fire. Then the king made a great feast, and fed many thousand Brahmins with exquisite food; he bestowed on them silver and gold vessels also, and clothed them in costly raiment; he distributed much money and goods too, and gave away thousands of silver and gold vessels, and shewed much compassion for the poor and holy; in this very feast, he placed before King Babu, who had come as his guest, trays of clothes, jewels, &c., moreover offered to him elephants and horses, equipped and saddled, and bestowed on him also curiosities of every city and country, and then dismissed them all happy and contented. Somewhat over four thousand, eight hundred years have passed since then, and except by that king, the sacrifice has been performed by no one else; moreover, his ancestors, although they had power to go to heaven, and bring information from the bottom of the earth, still they never undertook this deed, and how could it have been done, for the writer of fate and destiny had written that it should be accomplished by the hands of Janamjee; accordingly, we find that before the occurrence of this event, the tellers of past and future events had written that the above deed would be performed by the hands of the said monarch. When the king had ceased from that business, he employed himself in the management of the affairs of the kingdom, and began to perform justice and equity. After some time, by chance, Biyas Deo came into the presence of that sovereign, who asked that knower of hidden secrets, "How was it, when my ancestors were wise and dis-

cerning, and hidden secrets were made manifest to them, when every child knows that this life is a borrowed thing, and that no one lives for ever, nor will any remain always in this world, then why did they fight such battles in which thousands of brothers, relations, and connections were killed by the sword; moreover, innumerable animals and mortals endowed with life were slaughtered—what was the cause of it?" Biyas Deo said, "The will of God was verily this, that these deeds should be accomplished by their hands;" the king again asked, "In spite of the forewarning they had, why did they not take means for preventing them?" Biyas Deo replied, "Who has the power to subvert the will of God? and when the order of an earthly king is scarcely disobeyed, then how can the orders of the True King be withstood, and how is it possible for any one to escape from them? Assuredly, with regard to thyself, a deed will come to pass from behind the curtain of invisibility, and thou wilt be caught in a very great sin; but I will tell thee the remedy for it also; if thou art able to perform it, do so, and escape from it." The king, on hearing this, remained astonished, and after reflecting a little while, asked, "What calamity is this, which has been appointed for me, and which is written in my destiny? for God's sake have mercy on me, and tell me the means of averting it, that I may make my arrangements before it comes to pass, and escape from its injury." That knower of hearts was fully acquainted with the circumstances, and began to say, "On a certain day, a merchant will bring into thy presence a handsome and very swift horse; it behoves thee not to take it, nor even to look at it; moreover, if thou shouldst take it, thou shouldst never ride it, for if thou ridest it, it will without delay take thee to the forests, and thou wilt there see a beautiful woman with a countenance like the moon; do not thou even think of her, nor associate with her; but if thou shouldst even act thus, do not become subject to her; and if that woman should come to thy house, then do not obey her; otherwise thou wilt commit a very great fault." Having thus spoken, Biyas Deo became hidden from sight. When the day named arrived, a merchant brought a handsome, good-tempered, well-built, nice-coloured, very swift and fast-going horse to the palace of the king. A crowd of rich and poor collected; gradually, the news reached the monarch, and a curtain fell before the eye of his sight. This is true, that that which is to be, never can help coming to pass. Without being able to restrain himself, he issued out from the palace to look at it. Immediately on seeing its beauty and elegance, the bridle of control went forth from his hand; he instantly mounted it, and that swift-footed one at once ran off with him, and conveyed him to such a dreadful forest that the hearts of the dragons used to be smitten from the fear and dread of its trees, and at the noise of its animals and wild beasts, the hearts of the tigers were frightened. The king remained astounded and terrified to such a degree, that he began to tremble and shake, and stare in all directions. He then saw a fairy, fourteen years old, in complexion and form better than the full moon; in short, the glitter of the sun became yellow before her colour, and the beauty of Indra's court became dusk before her loveliness.

VERSES.

She could kill the world in an instant ;
Where is this state to be found amongst mortals ?
Flowers could not blossom before her countenance.
Neither could the partridge come and walk before her.*
In comparison with her eyes, the narcissus had no charm.
Nor could the spikenard, in the least degree, compare with her hair ;
And if they could but see her beautiful mien,
Then the virgins of Paradise would become her waiting maids.

PROSE.

Accidently, the king saw her, and immediately lost his senses; his understanding left him, and love seized him; the skirt of reflection departed from his hands, and the country of rest and ease was altogether laid waste; *nolens volens*, dismounting from his horse, he went and sat by her, and thus addressed her, "O lovely fairy! the envy of the moon, of what garden art thou the jasmine, and of what flower-bed art thou the white rose? what calamity has befallen thee, that thou hast come to this forest and desert?" That woman, with a mouth like a rosebud, smiling, gave him a full description and account of her coming to that wood, with much coquetry and blandishment. The king, on hearing her sweet speeches and charming words,† became still more fascinated; at last, according to the rites of his religion, he married that lovely one. After that, the king brought her to his capital, and making her the queen of the harem, obeyed her to such a degree, that without her giving him leave, he did not even move to drink water. It is true that the good and bad deeds which are to be done by any one, the requisites for their performance are always ready beforehand; willingly or unwillingly he does them, and however much he may try to save himself, he cannot do so. It was decreed in the destiny of the king that this woman should be the cause of a great sin, and in spite of his being forewarned, he could not help committing it. By chance, one day a great number of Brahmins were eating sweet and salted foods and delicacies of various kinds in his house, and enjoying their flavour on their palates and tongues. The king was sitting there for the sake of getting reward, when that lovely woman, the destroyer of the faithful, of calamitous figure, with silver breast and fairy body, the spoiler of the true believers, the devastator of Gebers‡ and Mussalmans, nicely dressed with her ornaments, loaded with jewels, wearing very fine clothes, with her hair and back hair neatly dressed, issued forth from her palace, and came into that assembly. Immediately on seeing her, those helpless ones went into a state of trance, and remained astonished, and eating the arrow of her glance, withdrew their hands from food. The king, on seeing this circumstance, became furious, and the flame of jealousy burnt high in him. In the twinkling of an eye, he caused the Brahmins who were assembled there to sleep in the dust of perdition, and got himself a bad name in this world, and

* The partridge is supposed to walk in a most proud, majestic, and elegant manner.
† Literally, "savoury" or "salted."
‡ A "Geber" is really a fire-worshipper, but here it is applied in opposition to Mussalmans, to infidels who do not believe in their faith.

severity of punishment in the next. Afterwards, he regretted it deeply, and began to strike his hands from grief; then, weeping and lamenting, said, "I have done this wicked act, and the good name of my whole life has gone; I have got a bad repute; besides, after death the retribution of this deed will be very grievous for me." Although he underwent great grief and anxiety, and repented greatly, still it was of no use. In the meantime, Biyas Deo again presented himself, and began to say, "O king! although I warned thee about this matter, still thou didst not ward off the event and take means to avert it." The king became greatly ashamed, and made many excuses and apologies; after which, he began petitioning him and said, "Tell me some means and plan, by which, in the future world, I may obtain release from the punishment of this dreadful sin, and may not remain captive to it." Biyas Deo said, "After performing many alms and charities, do thou have the Mahabharat read to thee and listen to it with the ears of thy heart, and meditate on its meaning; then, assuredly, thou wilt obtain release, and this thy sin will be forgiven." Accordingly, the king bestowed on fakirs and beggars all his public and hidden treasures, in fact all his goods, and caused Sanatun, who was a disciple of the divine Biyas Deo, to read the above-mentioned book, while he listened with attentive mind, and was thus cleansed from fault, and escaped from future punishment. From that time, this book has been celebrated and renowned in all the world; when he had finished thus doing, he employed himself in the affairs of his kingdom as usual, and began to perform justice and equity; after some time, the star of his duration set in the west of mortality, and the world became dark in the sight of his subjects and soldiery. The duration of his reign was eighty-four years. King Asmand, the son of King Janamjee, was the eldest of all *(his sons)*; he succeeded his father on the throne, and gave light to the world by his justice and equity, and ordered the affairs of his kingdom like his forefathers; the length of his reign was eighty-two years and two months. King Adhan, the son of King Asmand, reigned eighty-eight years and two months, and gave much peace to his subjects and soldiery. King Mahajee, the son of King Adhan, reigned eighty-one years and eleven months, and adorned the throne of government. King Jasrath, the son of King Mahajee, ruled and governed the kingdom two months and seventy-five years. King Dashtdan, the son of Jasrath, reigned seventy-six years and three months, and made a world populous. King Ugarsain, the son of King Dashtdan, reigned after him, and sounded the kettledrum of cherishing his subjects and government; at last, after seventy-eight years and eight months, he passed away from this world. King Sursain, the son of Ugarsain, remained giving light for eighty-eight years on the throne of government, and managed the affairs of the country and revenue very well. After him, King Sustsain, the son of King Sursain, reigned for sixty-five years and two months, and gave comfort to his subjects and soldiery. After him, King Rasmi, the son of King Sust, gave light to the throne for sixty-nine years and five months, and reigned well in the world. After him, King Parchhal, the son of King Rasmi, sat on the throne of government, and kept the country flourishing for sixty-four years and seven months. After him,

King Sonethpal, the son of King Parchhal, reigned for sixty-two years and one month, and kept the world free from disputes and quarrels. Then King Narhar Deo, the son of King Sonethpal, remained engaged in governing and guarding the kingdom for fifty-one years and eleven months. After him, King Sojrath, the son of Narhar Deo, governed the world for forty-two years and eleven months, and passed his life in good behaviour. Then King Bhoop, the son of King Sojrath, became ruler, and managed the affairs of the kingdom for fifty-eight years and three months. After him, King Soni, the son of King Bhoop, ascended the throne, and governed the kingdom for fifty-five years and eight months. Then King Madhabi, the son of King Soni, remained ruling and managing the kingdom for fifty-two years and nine months; and, at last, became a traveller from this world. After him, King Sarwanchar, the son of Madhabi, reigned for fifty years and eight months, and gave splendour to the country. Then King Bheekham, the son of King Sarwanchar, reigned for forty-seven years and nine months; he kept his soldiery and subjects happy, and adorned the world by his equity and justice. After this, King Padarth, the son of King Bheekham, cherished his soldiery and subjects, and took care of the world for forty-five years and eleven months. Then King Daswan, the son of King Padarth, became sovereign, and protected his soldiery and subjects for forty-four years and nine months. King Awani, the son of King Daswan, reigned forty-four years, and remained conciliating the hearts of the world. After him, King Amanibar, the son of King Awani, remained fixed in the government fifty-one years, and cherished the soldiery and subjects with his justice and equity. Then, King Dandpal, the son of King Amanibar, remained chief for thirty-eight years and nine months, and gave tranquillity to the world. King Darsal, the son of King Dandpal, reigned on the throne of government forty-five years, and kept the world in comfort under the shadow of his protection, and made those, who raised their necks *(in rebellion)*, hang down their heads *(in subjection)*. Then King Shaibak, the son of King Darsal, managed the affairs of the kingdom for thirty-six years, and drank and ate the blood of the rebellious and murderers. After him, King Khaim, the son of King Shaibak, remained the representative of his father fifty-eight years and five months, and gave splendour to the name of his ancestors. Then King Khaiman, the son of King Khaim, sat on the throne, but was indolent in the affairs of the kingdom, and lazy in the administration of justice, and did not pay the least attention to civil and political matters. He passed his time in thoughtlessness and licentiousness, and, at last, allowed the kingdom to go out of his hand; moreover, he gave his own life also. The Creator of the universe and the globe, from the time that He created the world, has given the control of the management of the affairs of His creatures into the hands of the highest kings, and, therefore, it is becoming to them that they should, at all times, desire the comfort of their people, and pursue the course of equity and justice properly; otherwise, the kingdom will be taken away from them, rather a calamity will befall their lives also. When the ministers and nobles found King Khaiman exceedingly negligent and lazy in political and civil mat-

ters, this gave the minister, who managed the affairs of the kingdom, hopes of succeeding to the government; at last, he also longed for the kingdom, and the needle of covetousness sewed up his eye of manliness. One day, finding his opportunity, he killed the king, and established himself on the throne. To sum up, King Khaiman reigned forty-eight years and eleven months, and the government up to his time remained in the family of the Pandavas; according to the decree of fate and destiny, the kingdom continued in their family for eighteen hundred and sixty-four years; and, counting from King Judishthar to King Khaiman, thirty persons in all ruled over the kingdom. From being a minister, King Basarwa attained to the rank of sovereignty, and, ascending the throne, generally remained employed in the business of the kingdom, and cheerfully bore many troubles for the sake of his subjects; but, as the state of his offspring is not fully known, I have therefore abbreviated it, and written only their names, and the duration of their reigns. To make the story short, King Basarwa reigned seventy years and four months; then King Sursain, his son, gave comfort to his subjects and soldiery, by the shadow of his justice, for forty-two years and eight months after his father, and, at last, departed alone to the land of non-existence. Then King Beersah, the son of King Sursain, sat on the throne of his fathers, and kept the world under his protection fifty-two years and two months. After him, King Ahangsah, the son of King Beersah, became monarch, and, for forty-seven years and nine months, he also executed justice, and protected his subjects. After him, King Barjeet, the son of King Ahangsah, became ruler, and reigned thirty-five years and eleven months, and gave splendour to the kingdom. Then King Darabh, the son of King Barjeet, sat on the throne, and ruled for forty-four years and three months. After him, King Soodahpal, the son of King Darabh, reigned over the kingdom, and made the country very flourishing. After thirty years and nine months, he left this world, and went and took up his abode in Paradise. After him, King Purmat, the son of King Soodahpal, adorned the throne of government, and raised on high the sound of justice and equity; at last, after forty-two years and two months, he left this perishable world. Then King Sanji, the son of King Purmat, sat in the place of his father, and, for thirty-two years and three months, he also remained employed in the management of the affairs of the kingdom. After him, King Amarjodh, the son of King Sanji, became ruler, and remained managing the affairs of the world twenty-seven years and four months. Then King Ameenpal, the son of King Amarjodh, sounded the drum of government, and, for twenty-two years and eleven months, settled properly the disputes and quarrels of the people of God. After him, King Sarwahi, the son of King Ameenpal, governed the world, and passed his time in taking lands and conquering countries. At last, after forty-seven years and seven months, he became a dweller in Paradise. Then King Padarth, the son of King Sarwahi, raised on high the standard of command, and, for twenty-five years and five months, sounded the kettledrum of justice and equity. After him, King Badhmal, the son of King Padarth, sat on the throne of government, but did not pay any atten-

tion to his soldiery and subjects, and fell into pleasure and debauchery; having taken to eating bhang,* and being drowned in drunkenness, he began acting badly to his nobles and ministers, and, entirely shutting his eyes, forgot the ways and customs of rulers, and wounded the hearts of his people, and became mad and insane; it is becoming for chiefs not to indulge in any intoxication, nor to institute the custom *(of drinking)*, otherwise they will create in themselves the nature of a fossil, and their manliness will leave them. In short, when the king gradually lost control of himself from the excess of bhang, and began to behave badly to the nobles, then Birbah, the minister, by the instigation of the people, getting his opportunity, one day slew him, and became master of the country. Assuredly, the desire of government and the coveting of royalty causes men to forget their proper obligations; moreover, removes the fear of God from their hearts, and they, knowingly and wittingly, commit deeds like this by which they lose their future welfare. To be brief, this murderer reigned thirty-one years and eight months. After him, the line of the kingdom departed from the family of King Basrad, and went into another dynasty; the sum total of this is that, from King Basrad down to this chief, fourteen persons reigned during a space of five hundred and one years. Then King Birbah, who, from the office of a minister, had obtained the dignity of a monarch, sat on the throne for thirty-five years. After him, King Janjab Singh, the son of King Birbah, continued reigning for twenty-seven years and seven months, and, at last, left this world. Then King Satarkhun, the son of King Janjab Singh, mounted the throne, and reigned twenty-one years. After him, King Mahipat, the son of Satarkhun, remained the representative of his father for twenty-five years and four months, and managed the affairs of the kingdom. After him, King Baharmul, the son of Mahipat, succeeded to the throne of empire, and, for thirty-four years and eight months, conducted the affairs of administration and government. Then King Saroopdutt, the son of King Baharmul, became sovereign, and lived for twenty-eight years and three months. After him, King Mitrsain, the son of King Saroopdutt, adorned the throne of government for twenty-four years and three months, and passed his time in protecting and doing justice to his soldiery and subjects. Then King Sukhdan, the son of King Mitrsain, became ruler, and reigned for twenty-seven years and two months. After him, King Jaimul, the son of King Sukhdan, became chief for twenty-eight years and two months; at last he was burnt in a fire and reduced to ashes. After him, King Kalinak, the son of King Jaimul, sat on the throne of his fathers, and remained ruler for thirty-nine years and four months. Then King Kalimani, the son of King Kalinak, lighted up the world, and, for forty-six years, did not allow the neighbouring tyrants to come into his country. After him, King Satarmardan, the son of King Kalimani, adorned the throne of government, and ruled in the world for eight years and eleven months. After him, King Jeewanjat, the son of King Satarmardan, became the representative of his father, and bestowed happiness on the world for twenty-six years and nine months. Then King Hurijak,

* Bhang is an intoxicating potion made of hemp.

the son of King Jeewanjat, became sovereign, and managed the affairs of the country for thirteen years and two months. After him, King Beersain, the son of King Hurijak, reigned on the throne of government for thirty-five years and two months, and managed the affairs of administration and government. After him, King Adhat, the son of King Beersain, was appointed ruler, but he, from the pride of youth and obtaining power, remained negligent regarding the affairs of the country, and passed his life in pleasures and debauchery, and generally spent his time in the harem. Assuredly excess and dissipation are very fascinating in the time of one's youth; accordingly, it is pleasing to every young man, especially those who are rich in youth, and the right is on their side to be so; but they to whom God has given wisdom, usually think and reflect before they indulge in voluptuousness or become fond of it, and, regarding the affairs of the kingdom before all matters, ponder on the words of their well-wishers with all their heart and soul. When a ruler becomes dissolute, then he has left off *(caring for)* religion and country; and the effect of licentiousness is indolence, and of laziness, disgrace. Many rulers, from idleness, have become beggars,* and many kings, by reason of sloth, have been debased. In short, when the neglect and carelessness of the king had increased greatly, and his unfitness become apparent to all, the nobles and grandees connived with the minister, and, having killed the king, seated him on the throne. The moral is this, that the neglect of kings brings their power into the dust, and promotes ministers from the office of premier to the dignity of chiefs. At last, King Adhat, after a reign of thirty years and eleven months, received the reward of his deeds. To sum up, from King Beermah to King Adhat sixteen persons ruled over the kingdom, and, after four hundred and fourteen years, the government departed from their family. When King Dandhar, from having been a minister, obtained the dignity of a monarch, he remained taking care of, and watching over, his soldiery and subjects for forty-one years and six months, and, at last, sounded the drum of departure. Then King Sain Dhoj, the son of King Dandhar, sat on the throne for forty-five years, and the affairs of the world were managed by his hands. After him, King Mahagung, the son of King Sain Dhoj, became ruler, and, after forty-one years and two months, put on the robe of non-existence. After him, King Mahajodh, the son of King Mahagung, became chief, and, for thirty-three years, managed the affairs of the kingdom. Then King Nath, son of King Mahajodh, remained ruler for twenty-eight years, and, at last, reached the full measure of his age. After him, King Jeewun Raj, the son of King Nath, was established on the throne, and managed the affairs of the kingdom for forty-five years and seven months. After him, King Uday Sain, the son of Jeewun Raj, sat on the throne of government, and remained in the world for thirty-seven years and five months. Then King Anandjal, the son of King Uday Sain, reigned for fifty-one years, and, at last, left the throne of government. Then King Rajpal, the son of King Anandjal, reigned on the throne of government, and, giving comfort to the creatures of God, remained employed looking after the

* Literally, "Possessors of the hasir, or mat for sitting on."

world and managing the kingdom; by the power of his sword, he conquered many countries, and made many rebels obedient to him, but then the intoxication of the wine of pride rose high in him, and his haughtiness increased beyond bounds; accordingly, he used to take no notice of most kings, but used to behave in an arrogant manner; the end of it was that he prided himself on the strength of his army, and the subduing of princes. The wise and learned have said, and it has also been proved, that those who become proud, haughty, and arrogant, in a short time suffer such a repulse, that they become mixed with the earth, and he, who ties his turban with loftiness,* that very pugree immediately becomes his accuser, and seizes him by the throat; and he who becomes angry, at last falls into the dust of degradation. To make the story short, a king, by name Sukhwant, reigned over a small part of the country on the skirts of the mountains of Kumaon, and used, moreover, to pay him tribute; one day, taking his nobles and ministers, together with his army, he attacked the Maharaj or great king, and was victorious. What is impossible to God's power? if He form the intention, He can uproot a mountain with a blade of straw, and can cause an ant to kill a snake. Accordingly, the Rajah in spite of his power and strength, was killed by the hands of a weak man, who became master of the country; King Rajpal reigned twenty-six years. To sum up, counting from King Dandhar down to this chief, nine persons were rulers, and, at last, the kingdom departed from their family after King Rajpal. Then King Sukhwant, the mountaineer, became master of the countries occupied by this sovereign; much pride also arose in his mind, and he began to act unbecomingly to his nobles and ministers, and was not able to restrain the intoxication of the wine of royalty; he was ignoble, and it boiled over, and he became intoxicated with it; now, this state is not becoming to kings, rather it is necessary for them *(to be)* good dispositioned, take care of their army, look after their subjects, and appreciate their peoples' merits; and that king who abandons these actions, the cord of royalty departs from his hands. Now this man, along with his bad deeds and deviation from right, was a taker of opium also; on account of his excess in this, his understanding became quite debased, and he generally passed most of his time dead drunk, and was beside himself night and day. It is not becoming for rulers to eat or drink anything intoxicating, especially opium, which leaves only the skin and bones on one's body, makes a strong man weak, those in good health, ill, and those upright in figure, hump-backed; the strong become like straws, their necks become bent down, and stupefaction overcomes them; they remain awake all night, and sleep during the day, and do not retain their original form, but become degenerated.† In short, the king, by reason of his intoxication, became quite peevish, and began to oppress his subjects, and act unjustly to the soldiery; the chiefs, on account of his bad behaviour, became discontented,‡ and averse to him. When the news spread into the neighbouring countries, King

* This means, who behaves haughtily. I have given it literally, so as to give the full force of the native sentence.

† Literally, "metamorphosed into an inferior being."

‡ Literally, "complainers."

Beerbikramajeet, the King of Ujjain, collecting an army, came and attacked him, and he also assembling his forces, opposed him. The two armies fought well with each other, and thousands of men were killed; the plain became a stream of blood, the state of the battle-field assumed another colour; the bodies of brave men, from the number of arrows, became like a sugarcane plantation, and the breasts of the courageous became like sieves from the numbers of javelins; the waves of the sharp swords made the armies a landing place of death, and entirely destroyed the apparatus of existence of every living being. A thousand bravos to the courage and bravery of the heroes of both sides, for each broke the string of life, but did not turn their face from the blows of the daggers and swords up to the last moment of their existence. At last, there remained not to King Sukhwant the power of opposition; he fled quickly,* but was killed, and fell on the field of battle, and Beerbikramajeet returned victorious. In short, the reign of King Sukhwant lasted for fourteen years. There are many diverse opinions about the geneology of King Beerbikramajeet, the son of Gandharpsain; the composer of the Khulassat-ool-Hind writes, that, from some histories and the chronicle of Akbar, it appears that his ancestors were kings of Ujjain, and his father's name was Gandharpsain; but from the translation of the Singhasan Battissi, it appears, that one day in a festive assembly, many dancers were dancing before King Indra, and a wonderful scene was going on, when, at the height of its excellence, the glance of Gandharpsain, the son of Indra, fell on one of the dancers; moreover, he continually began to make eyes at her, and she also was the favorite of the king.† The king, beholding this state *(of affairs)*, became very angry, and there and then cursed his son, saying, "Do thou go from the upper to the lower world, and all day long remain in the form of an ass, and all night in that of a man; till, at last, a mighty king will burn thy asinine form in a fire, then thou shalt return to thy original shape, and shalt again come back to the regions of angels." Gandharpsain was immediately separated from his household, and turning into the form of an ass, fell into the lake near Dharanaggur, and there taking up his abode, formed this design to himself, "I will carry off the daughter of the king of this place, and thus obtain release from this ass' form; because the king will assuredly burn me, and I, being changed into my original shape, will become a traveller to my paternal home." He was thus thinking, when a Brahmin came to the banks of that lake to wash; Gandharpsain, hearing the sound of his footsteps, said from within the water, "O Brahmin! I am Gandharpsain, the son of Indra; go and tell the king of this country to marry his daughter to me, and then I will give him whatever he may want; and, if he will not listen to what I say, then I will reduce the whole of his kingdom to dust." The Brahmin, that day, did not place any reliance on that sound, but when he had heard it two or three successive days, he felt constrained to go and tell King Dhar the whole particulars of it. The king, being astonished, himself came to the

* Literally, "his feet were lifted up."
† Literally, "the approved of the eyes."

bank, and heard that sound with his own ears. On this, he said, "If thou art assuredly the son of King Indra, and hast the power of performing wonderful deeds, then make an iron battlement round this city, so that I may have some proof of what thou sayest, and then I will marry my daughter to thee." Gandharpsain immediately offered up his prayers in the temple of the Supreme Judge, and, by the power of the True Builder, without the help of masons and iron-smiths, an iron fence, exceedingly strong, became apparent round the city. The people, on seeing this wonderful circumstance, became astonished, and the understanding of the king began to leave him. He immediately went to the lake for the purpose of fulfilling his promise, for, from the manifestation of this event, his words had become established, and not the least doubt remained in his mind. "Now issue quickly from the water," said he, "and I will at once marry my daughter to thee." Gandharpsain immediately issued forth from the water in the form of an ass; the king, instantly on seeing him, became drowned in the whirlpool of astonishment, and immersed in shame.* When he recovered from that state, he thought in his heart that if he should give his daughter to him, then his enemies would rejoice at his misfortune; and if he should not give her to him, then this holy born one would make him, as well as the officers of his kingdom, black as dust, and, in fact, would not leave a single individual alive. Gandharpsain, knowing what was passing in his heart, said, "O king! seeing me in this form, do not thou be distressed; for this is the mystery of God, that in the day-time I should remain in the form of an ass, and at night I should assume that of a man." In short, King Dhar had not the power to withdraw from that transaction; *nolens volens*, he married his daughter to him. Gandharpsain in the day-time used to be of the form of an ass, and eat grass for his food; and at night, going to the palace, slept with his bride; but King Dhar, becoming vexed and distressed from the revilings of his enemies and the reproaches of prattlers, always remained thinking and reflecting how he could punish him for that deed. This is the account of what happened one night: Gandharpsain, according to fixed custom, one night leaving his asinine form, went into the harem in the form of a man; and the king, getting his opportunity, burnt his body, and reduced him to ashes. Gandharpsain immediately issued from it, and began to say, "O king! when Indra first cursed me, at that time he told me, that when a king should burn this form of an ass, then I should go from this world to my original home in the shape in which I was before. Thou hast been most kind to me, in that thou hast burnt me and cut short my time, and hast removed my curse; may God give thee a good return. I here make a humble representation to thee: first, a son, by name Bhartari, has been born by me of a maiden; and now, thy daughter, who is pregnant, shall give birth to a boy, Bikramajeet, who, in his body, will have the strength of a thousand elephants; in short, the names of these two will remain fixed on the pages of the world to the Day of Judgment. The effects of the curse of Indra have been now destroyed; I must therefore go to the upper world, and take my leave

* Literally, "the juice of shame."

of thee." Having thus said, he flew to the skies, and vanished out of their sight. The king remained astonished at seeing this wonderful deed, and, at last, began to repent, that, alas, he had been able to perform no service to that holy angel, for it was a wonderful accident that he came into the world. Along with this, when he reflected that from his daughter there would be born of him a son so strong, that he should have the strength of a thousand elephants, then he became frightened, lest, when he got such power in the world, he should by the strength of his arm, take away his kingdom from him, and he himself should not be able to oppose him. He, therefore, appointed a great number of persons for the purpose of bringing the son to him, immediately his daughter gave birth to him, so that he might kill him, and escape from his wickedness. That girl, who, in the first place, was burning from the fire of separation from Gandharpsain, when she saw that this crowd had been appointed for this purpose, namely, that when she gave birth to a boy, they might destroy him, her life becoming twice as burdensome as before, she saw she could not bear the force of the blow, and before it took place, cut open her belly with a knife, and put an end to her life. By chance, the nine months had been completed, and it had been determined by the will of God, that this child should be born into this world, and should do deeds, the like of which no mortal has performed, or can perform. On this account, Bikramajeet issued forth from her womb alive, and began to cry like new-born children; the keepers, that instant, took him to the king, and narrated at full length the particulars of the death of his mother, and the circumstances of his birth. The king was already distressed on account of Gandharpsain; and now, when he heard of the death of his daughter, his grief still more increased; in short, immediately on seeing that orphan child, love arose in his heart, and he instantly appointed many milk-nurses and wet-nurses for his bringing up, and turned his thoughts to the fostering and instruction of Bhartari in the same manner. By the favour of God, the two brothers, in a few days, grew up, but as, on the glorious forehead of Bikramajeet, the marks of royalty and rule were apparent, on this account the king liked him the most. When he became a young man, he made over to him the governorship of Malwa; on this Bikramajeet represented to the king, that he was not fit to reign before his elder brother, and that it was better that his brother should be ruler, and he, minister. The king, on hearing this speech, was exceedingly pleased, and gave the governorship to Bhartari, made Bikramajeet his minister, and then dismissed them both. When they arrived in the above-named province, Bhartari made Ujjain his seat of government, and immediately sat on the throne: Beerbikramajeet also remained employed in the office of minister, and began to manage well the ordering and arrangement of political and civil matters. Gradually, the two brothers got into their possession several of the regions, which were near their country, and made many rulers subservient to themselves, and their orders became current in many lands. The city of Ujjain was marked out about thirteen kos in length, and nine in breadth. King Bhartari, however, greatly loved his wife, whose name was Sita, and who was also called Bangala; for this reason, he lived much in the

harem, wasting a good deal of his precious time in sport and pleasure with her, and began to pay less attention to political and civil matters; so the weight of the important affairs of the kingdom and government fell on Bikramajeet. He, with good intentions, used often to advise the king, that it was not proper for him to spend so much time in the harem, and pay no attention to the affairs of the kingdom. The queen, either on this account, or because the burden of the affairs of the kingdom rested on him, became displeased with him; and, having taunted the king, caused him to turn him out of the country, and take away his power from him. That creature, who was bereft of his understanding, and under petticoat government, behaved thus badly to his brother, that he remembered not his brothership, and forgot his true self-devotion, and, for the sake of a woman, who was the destroyer of his house and devoid of understanding, turned that able man out of the city, and broke off his own arm with his own hand. When an interval had thus passed, a Brahmin, by the power of his austerity, acquired a fruit of such a kind, that whoever ate it, obtained eternal life. He, however, at the instigation of his wife, in the hope of getting a livelihood, came and offered that immortal fruit to the king, and obtained his wish. The monarch, in short, was much in love with his wife, and made over that life-giving fruit to her. That whore was in love with the superintendent of the stable, and gave that incomparable curiosity to him; he also was captive in the net of Lakhabeswa,* and taking that rare fruit, went and placed it before her. It came into her mind, that eternal life belongs to the abstemious and good, and, for wicked doers like herself, this much life even is a calamity; it was, therefore, better that she should give that everlasting fruit to the king, for, by his universal favors, a whole people remained flourishing, and a world was made happy; if such a person should gain long life, then the people of God would obtain comfort until the Day of Judgment. At last, she came and offered that fruit to the king, who, recognizing it, became astonished; at length, having enquired into the affair, he became acquainted with the secret love of the queen. When that deceitful one saw that her power had gone from her hand, then, by reason of fear, she threw herself from a lofty house, and went and reached the lowest of the low of the regions of the world. The king became ashamed of his love for that harlot, and began thinking how uselessly he had wasted his precious life. But this account of the queen's falling in love with the master of the stable, and of her dying in this way, is not written in other books; but her chastity has been established, and the following account is given of her death,—namely, that one day King Bhartari mounted his horse to go hunting, and when he arrived in a village near the city, he saw that a woman, having come with the bier of her husband, joyfully and happily burnt herself with him, and reduced herself to ashes. The king greatly applauded and praised the affection and fidelity of that very chaste woman; moreover, coming into his harem, narrated that circumstance to his queen; she, on hearing it, said, "This thing is remote from the love of chaste women, that they should give themselves to be burnt." This her speech became like a

* This is the name of a celebrated Eastern courtesan.

thorn in the heart of the king. One day, for the sake of trying her, he sent several men weeping and lamenting, from the hunting-ground, to go to the city and say, that there had been a fight between the king and a demon, and that, at last, the latter had been victorious and killed the king. They, first of all, went and published the news regarding this affair in every place; at last, it reached the queen also; moreover, for the verifying of it, they shewed the king's own clothes besmeared with blood. The queen, who was deep in her love and fervent in her affection, did not think about the falsehood or truth of it, but died on the spot, and established the suit *(truth)* of her love, and caused her name to be written in the office of those who have good names. From the contents of these books, it appears that King Bhartari had two wives, and loved them both: one, from the effects of her love for the master of the stable, fell and was killed, whose name was Sita; and the other, hearing the news of the death of the king, died on the spot; she is known as Bangala. To make the story short, King Bhartari, either from shame after the death of that adulteress, or from grief at the death of that good woman, having left the kingdom, became a traveller in the desert of loneliness. At last, he attained the stage post of his desire; and, from the greatness of his austerity and devotion, the light of salvation arose in his bosom, and the curtain of darkness was removed from before the eyes of his heart; he always remained beholding the beauty of his beloved, and, escaping also from the blow of death, became established in the enclosure of everlasting life,—the cause of it was that everlasting fruit, or else his severe austerity; in short, with the Hindoos he is alive to the present day, and secretly wanders about the earth. When King Bhartari went away, the country was left without a protector, and there was no one who could shield the people of God from the attacks of the demons; moreover, in the neighbouring regions, thousands of ghosts were seen, and men began to suffer pain beyond description; in the city of Ujjain also, a demon, by name Parthapal, who had the rule over a great many man-eating fiends, and many other cannibal jins arriving there, began to harass, and moreover to eat, the people of that place, many of whom became morsels for their appetite, while others of them, escaping with their lives, fled away from there. That flourishing city, which was equal to a country, became in a few days quite depopulated. It is true, that a country without a protector has the same power as a body without a head. When that merciless one had eaten up many of the inhabitants of that country, then the chiefs of that place consulted with each other, and thus petitioned that hard-hearted one, saying, "Do thou fix on the amount of thy food, so that one man may present himself in thy court, and the rest of the people, for that day, may remain free from that calamity." He agreed to this, and said, "Let that person, whose turn it is, on that day sit on the throne of government, and let all the nobles, that day up till evening, manage the affairs of the country and revenue according to his commands; moreover, let not a single person ever object to his deeds, or raise before him the head of rebellion; when it becomes night, then that person shall become my mouthful." All of them, on account of their urgent necessity, agreed to what he said, and established it as a

regular custom, on the inhabitants of that city. Accordingly, every day one person from amongst them, on the day of his turn, used to reign till evening time, and then, at night, became his portion, and the rest of the inhabitants of the city used to remain expecting their death, like a flock of goats belonging to a cook-house. O friends! if you reflect on your own state, you will see that this is also your own condition with regard to the fiend of death; moreover, each one of you becomes by turns his morsel, still you waste your time in negligence; but remember this, that not a single individual will escape from his hand, or always remain safe. When some time had thus passed, by a lucky chance, a body of merchants, coming from Gujrat, alighted on the banks of the river near Ujjain. Beerbikramajeet was also a companion of those merchants on that journey, with the rank of a servant; when it became night, many jackals, according to their custom, began to call; one jackal from amongst them began to say in their language, that, after two or three hours, a dead body would come floating down that river, with four precious rubies tied about its waist and a turquoise ring on its finger; if any one would take out that dead body, and give it to him to eat, the sovereignty of the whole world would come into his hands. Beerbikramajeet understood the language of beasts and birds, and hearing his speech, came to the banks of the river, and stood expectant; after two or three minutes, he beheld that a dead body was coming floating down the river; he immediately took it out, and saw the ring on its finger, and the rubies about its waist; then, believing what the jackal had said to be true, he brought and placed that lifeless body before him, and himself became hopeful of sovereignty. The next day, he went to wander about Ujjain, and, as he was a former resident of it, began to roam about every street and market. When he arrived at the door of a potter, he beheld that an equipage, with royal appurtenances, was standing there; and all the nobles also, together with the army, were present, and wished to mount his son on the elephant and take him to the throne; a more wonderful thing was this, that his mother and father, clinging round his neck, were standing at their door, throwing up dust over themselves, and tears of blood were incessantly flowing from their eyes. Beerbikramajeet, beholding this circumstance, was astonished as to what was the cause of this weeping and lamentation, for all those things were the appurtenances of joy. At last, he enquired with his mouth from some one about the circumstance; afterwards, taking pity on the old age of the potter, and the youth of his son, he addressed him, "O old man! do not thou be at all sorrowful, nor give vent to any tears, for I will go, in place of thy son, before the demon, then, with the help of God, having killed him, I will free the creatures of God from the claws of his tyranny, or being killed, will enjoy the taste of the favor of Paradise; for whoever is killed for another will assuredly in the next world obtain everlasting life." Hearing this, the potter and several of the people, said, "How is it right for us, that we should unjustly make a traveller the mouthful of this cannibal demon; in short, if we shall thus act to-day, then what shall we do to-morrow, that is to say, whom shall we send in his place? it is, therefore, better that he also, according to the manner of others, should himself go in his

turn, and present himself." At last, Beerbikramajeet, having made much expostulation about this matter, took that potter's son's turn on himself, and according to appointment, dressed himself in royal clothes and anointed himself with fine attar; then, having arrayed himself with arms and weapons, he mounted a mountain-bodied *(i. e., very powerful)* elephant, and, with much pomp and grandeur, causing the joyful tidings to be beaten, entered the fort, and sat on the royal throne; and the nobles, according to their rank standing in their respective places, became employed in the affairs of the kingdom, and, agreeably to the orders of his majesty, placed various kinds of food and different sorts of cooling drinks at that door of the fort, which was the exit of the demon; but when they saw the marks of royalty apparent on the forehead of Beerbikramajeet, they remained uttering prayers all day long for his safety. When it became night, the demon, according to custom, came there, and, with much avidity, swallowed up those nice dishes, and drank all the different sorts and kinds of cooling drinks. After that, he went in and beheld a very elegant young man seated on the throne, and wished to advance; Beerbikramajeet, immediately on seeing this, prepared to fight with him, and stood up; at last, the two began to wrestle with each other; sometimes the demon was victorious, sometimes he; after some time they left off wrestling, on which Beerbikramajeet, drawing his sword from its sheath, wished to put an end to the business of that useless one. The demon began to reflect that the young man was also very powerful and dreadfully strong, and that it would be better to make peace with him, and take the road of escape. Thus having considered, he left off fighting, and addressed him, saying,—"O young man! thou hast entertained me with a right good feast and fed me with most dainty dishes, and hast given me exceedingly nice cooling drinks; on this account, I have given thee thy life; rather for thy sake, I have given safety to the whole city. I am now going; may the kingdom of this country be auspicious to thee; I have beheld no one else who was fit for this business; should any important affair arise, call me to mind, and know that I will come to thee without demur, for I am, from my heart, thy friend and well-wisher, and will become thy associate in the time of difficulty; rather will I take the calamity on my own head in thy place." Beerbikramajeet said, "I had intended to kill thee, and, depriving thee of thy life, to have taken the retribution of the blood of the world; but, from hearing thy loving speech, I have let thee off in safety; however, this is the demand made of thy love, that thou must depart from here, and when necessity befalls me, I will send and call thee." The demon, after hearing this elegant speech, took his departure from Ujjain. In the morning, when they came into the fort, and beheld him alive, they remained astonished, thinking to themselves, "This is indeed a mortal, then how has he escaped from that cannibal demon, and, moreover, overcome him? thanks be to the Creator for sending such a mighty and brave young man here, that, by the power of his arm, such a tyrant has departed from this city." Then becoming merry, they went and gave this information to all the inhabitants of the city, and the nobles and ministers then came there; when

they saw him alive, they knew that the demon had not acquitted himself of his obligations with him,* and had therefore fled. They thought that person must be either some holy angel, the offspring of some king of great power, or else Beerbikramajeet, the brother of King Bhartari; otherwise where had mortal such power as to save himself from that creature? to make him run away was quite impossible. At length, from enquiring, they found out that he was Beerbikramajeet; but as a long time had passed since he had gone away, he had, therefore, not been recognized. At last, when they reflected on his deed and marks, they rejoiced and thanked God that the sway of the demon over that country had been removed, and they had obtained security; they then all tied on the waist-belt of service, and regarded obedience to him as incumbent on themselves. The affairs of the kingdom began to be properly managed; tyrants and rebels desisted from oppression and rebellion, and every one, according to their desire, making merry meetings, the wine of pleasure began to be passed round, nor was there any house in the city where there was not great rejoicing. The buds of the hearts of old and young opened out, in fact the buds, which were painted in pictures even, also bloomed; the inhabitants of the city rejoiced one and all, and the country became flourishing again; the dome of heaven re-echoed with the sound of the voices of singers and minstrels; from earth to heaven became filled with the strains of musical instruments; beholding the movements of the dancers, Venus began to faint; and, from their great splendour and coquetry, the lightning became bewildered. The people of the city made a feast of a wonderful description, and deprived the court of Indra of their senses; in every street, drums began to sound, and, in every house, rejoicings arose on high; at last, the army of joy and pleasure increased to such a degree, that the hosts of grief and pain were all trodden under foot. By chance, those were the days of the Holee; accordingly, every assembly began to be coloured, and the gulal powder to fly about; in all directions, kumkumhas† began to be struck, and everybody to call out, Ah! Ah! the colour of the mouth of every one became purple, and their clothes saffron-coloured. In short, after the king had seated himself on the throne of government, the ministers, nobles, chiefs, and officials, seeing his excellence, became submissive to him, and, by his goodness and kindness, many people, who had nothing, became possessed of means; the custom of complaining departed from the world, and the heads of the different courts began generally to remain idle; his generosity made his soldiery and subjects well off, and his liberality made the houses of the fakirs and poor people happy; then every individual, having obtained his rights, began to bless him from morning to night, and every one began continually to praise and eulogize him. In his time, the rain used to fall in its proper season; there never was famine, not a single person remained indigent, no one begged, no one was able to put his hands on another's property, and the road of tyranny and oppression became blocked up; in short, the king had, besides outward knowledge

* That is, the usual course he pursued with his victims.

† These are the globules in which the red powder they throw at each other is contained.

and excellence, inward purity, and, on this account, he used to remove the burden of every one's heart; he had also knowledge of the invisible, and knew much about past and future events. His bravery and courage were such, that he took all the countries to Dakhan, Orissa, Bengal, Gujrat, and Somnat, and made the rulers of these regions obedient to himself; at last, having killed King Sukhwant, he also took Dilli, and ruled over all the countries as far as Cabul. The particulars of the slaying of King Sukhwant have been narrated before. In short, the king had divine and spiritual aid, and, for this reason, used to relieve the necessities of all indigent persons, and the desires of those who had any wishes, without delay, and no one went disappointed from the door of his threshold; moreover, many demands and requests of those who had petitions to make, which were beyond human power, and outside of the compound of understanding, from these even he did not turn away his face, but performed them in a right good manner; accordingly, several wonderful stories of his relieving people from their necessity are told in various books, but more especially so in the Singhasan Battissi; for, in that book, the adventures of that king of high spirit only, and of no other, are written; accordingly, many people, regarding them as a means of giving pleasure, relate them in the merry meetings of their chiefs, and reflect well on their meaning. When King Beerbikramajeet departed from this mortal world to the everlasting inn, some five hundred and forty-two years afterwards, a king, by name Raja Bhoj, who was of very good descent, well-dispositioned, exceedingly just, equitable, and of high family, became ruler of Malwa; and Pundit Barrach, his minister, was also exceedingly good-tempered and trustworthy; for this reason the king appointed him to be the key of his understanding, and his help in important matters. In short, wonderful and curious stories and tales are told of that mighty chief and his minister; in this world after King Beerbikramajeet, he had the highest reputation. By chance, King Bhoj went to the forest to hunt, and beheld that many boys, having made a young lad their king, another minister, and another superintendent of police, were transacting all the business and affairs of the state according to their orders, and thus remained playing with each other. Their king also, sitting on a mound, was issuing forth the decrees regarding the affairs of the kingdom, and the orders of the courts with firmness and authority like a ruler; they were not at all perplexed at the arrival of the monarch, but remained seated in the same way without paying any regard to him, and it is well known that *(these boys playing)* this game of kings settled the quarrel of the theft of the ruby, which no powerful king had ever settled, in such a way, that the wise men of the world have remained astonished and gazing like pictures. The king, hearing this circumstance and beholding their government, was astounded, and said, "Bring that boy to me." When he had dismounted from the throne, the fear of the king overcame him, and he began to cry after the manner of children; on this, by the order of the king, they took him back to the mound, and he began to act royalty in the same way as he was doing before. The monarch, on beholding this their state, said, "This is the effect of that mound, it is not the capacity of that boy; quickly dig it away."

Agreeably to the orders of the king, when they had dug it away, a beautiful jewelled throne appeared; then the king knew for certain, that the only reason of their acting royalty so well was that throne; otherwise how could that helpless boy have known anything about the affairs of a court or government. At last, being greatly pleased and delighted, he took it away to his capital, and wished to put his feet upon it; on this, one of the thirty-two dolls, according to the command of God, spake out, saying, "O King Bhoj, this throne is the daïs of King Beerbikramajeet; thou must distinguish thyself like him, and then thou mayest sit on it." The king, being astonished at its talking, began to say, "O doll! relate what wonderful deeds King Beerbikramajeet performed." In short the thirty-two dolls related thirty-two rare and wonderful stories before King Bhoj. The king, on hearing them, remained silent, and the Pundit Barrach wrote them with much elegance in the Sanscrit tongue, and then gave that collection the name of the Battissi Singhasan, or "The Thirty-two Thrones." Accordingly that book is celebrated in the regions governed by that chief up to the present time, and hence, the wise of the world and mighty kings have settled, that those monarchs and chiefs, who become famed in the earth by reason of their great deeds, and to whom few are found equal in equity and justice, the history of their reigns should be published in every region and country; most probably for this reason, that the rulers of every age may follow their behaviour, and manage the affairs of the world in that same way; accordingly, many princes and several great kings have ruled over the regions of India, and the history of each one of them has only remained during their own reigns; when they departed from the surface of existence, then their histories also became non-existent and non-apparent, except the history of King Judishthar, which has been celebrated in every place, and remains also to the present time; accordingly, a few of his circumstances have entered into the writing *(of this book)*. After him, King Beerbikramajeet also was celebrated for his praiseworthy qualities, and noted for the way in which he administered the affairs of the country, and gave people what they wished; hence the date of his reign has been established in the records of the people of India [either from the time he began to reign over Malwa, or from that date when he slew King Sukhwant, which was three thousand and forty-four years after the time of Judishthar], and continues up to the present time also, which is somewhat over eighteen hundred years from his reign; his name, and that of King Bhartari, have not been effaced from the pages of the world, and it is probable that they will remain to the end of time. Hence, it becomes every man of dignity and every ruler, to spend their time in giving people their wishes, and not to do anything from avarice, for there is no dependence on the pomp and grandeur of the world; it is not in the least, or slightest, degree lasting; its existence is entirely non-existence, and its popularity is in the highest degree unfortunate; all its flower-beds are full of thorns, and the gentle breezes of its spring are like the hot pestilential winds, and, whom it blesses with wealth and power, him, at last, it makes dejected through poverty and grief. In the chronicles of Akbar, it is written that Beerbikramajeet, in the last days of his life, forming the intention of conquering countries,

went to the Dakhan, and fought with Salbahan; by chance, he was taken prisoner at his hands; when he saw that he was about to kill him, then he said to him, "My year and date will not become extinct from the records of the world; this is my sole ambition, and nothing else." Salbahan agreed to what he said, and continued it as it was before;* accordingly, to the present day also, it is current in the world, and the date of King Salbahan has remained for this reason, that he took such a mighty and exalted king prisoner, and killed him. But, in the Rajawali and Rajtarangi, it is not thus written, for his death is proved to have been perpetrated by the hands of the jogi, Samandarpal, and the account of it is as follows: When Beerbikramajeet had become victorious, and filled with wealth and power, he reigned for a certain time, and gave people their wishes; at last, the cold boisterous wind of old age touched the flower garden of his youth, his graceful and majestic form bowed from the blow of old age, and wrinkles gathered on his forehead; the sight of his eyes waxed dim; his teeth were broken, his ears became dull of hearing, his brain weak, and his understanding decreased; no flesh was left on his body, and, on his bones, there remained naught but skin; life was worse to him than death, and his movements became dependent on another. In this state, Samandarpal, the jogi, a great musician [who knew hundreds of charms and magical arts, was skilful in the science of talismans; whomever he wished, he could in an instant fascinate, and in one minute make them mad, and besides this, was also very expert in the art of removing his body from one place to the other], one day, by some means, got into the presence of the king, and, by his magic and arts, deceived him, moreover he took in the ministers and nobles also; in short, they were all subdued to such a degree, that the king and pillars of the state fully believed what he said, and, without the aid of magic, did not dare to put forward their foot even. One day, with fraud and cunning, he began to say to the king, "Thy original body, by reason of old age, has become very afflicted and weak, and the power of moving even remains not to thee; my advice to thee is this, that thou shouldst learn from me the art of removing thyself to another body, and, leaving this weak frame, shouldst go into the strong body of some youth, from which the soul has but just separated; so that thou mayst a second time be blest with the wealth of youth and bodily enjoyment." The days of the life of the king had become accomplished; he was immediately caught in the net of the jogi, and, having learnt that science from him, removed his own soul into the body of a dead youth. The jogi was expert in this science, and immediately putting his own soul into the body of the king, without hesitation killed it *(his own body)*, and then became fixed as his representative on the throne of government. Although this story is very widely spread, still the wise and discriminate do not believe it, or regard it as true, for the soul is an individual and delicate thing, and, in itself, is free from old age, youth, weakness, and impotency; but those circumstances befall it by reason of the body, and, since the frame of the king

* This obscure passage means that when he killed Beerbikramajeet, he went on computing the years, as if he were still alive and reigning.

had become weak through old age, and his senses and strength had given their full answer, how then could the soul of the jogi come into his body, and conveying to it the state of youth, become properly the root of all necessary requirements? for the strength and power of it depend on the body. There is this also, as a proof, to give it the lie, that when the soul of the jogi entered the king, then why should it be called Samandarpal? for the giving of names depends on the person himself, and it cannot be without the body; and the soul has nothing to say with regard to calling it Zaid or Amar *(Jack or Tom)*; if this circumstance had been really true, then he would have been called King Beerbikramajeet. It is quite clear that there is no truth about the transferring of the body, but, as Samandarpal was his usual associate and companion, and also owing to his magic and enchantment, he therefore managed to stupefy the king, in fact the pillars of state also were taken in by him; when the king died his natural death, or when Salbahan killed him, then the ministers, consulting together, placed him on the throne. In short, as there are many diversities of opinion regarding the birth of Beerbikramajeet, so also are there a great number regarding his death. It is said that the age of the king was eleven hundred years, and he reigned over the kingdom of Dilli for ninety years. Then King Samandarpal, having left the state of a devotee, succeeded to the throne. At first, outwardly he used to appear day and night employed in worship, but inwardly always remained separated from his Lord; he only became a jogi to appear *(a good man)* in the sight of people, but the intention of his heart was quite different; dust was besmeared over his body, but not from humility, rather, it made apparent his inward foulness; in form he was a devotee, but in reality was in love with the glitter of the world; his thoughts were not on the everlasting God, but that unfortunate one was the slave of Beer Baital.* Although his outward tongue remained tied, still his inward tongue gave utterance to many words; ashes were rubbed over his face, but his heart was filled with anger; his penance and invocation were all a sham; his adoration was all dust and earth; outwardly he had withdrawn his hand from the world, but had stretched forth the hand of his heart towards its riches; he had closed the outward gaze of his eyes on the earth, but he kept the eye of his heart open, expecting its *(rewards)*; outwardly he was of the form of tigers, but inwardly was a dog of the world. At last, many short-witted persons by reason of his witchcrafts were caught in his net; many stupid persons, regarding his forebodings as miracles, bent their heads before him; hundreds, from the longing to learn chemistry, become obedient to him; and thousands, from the desire of knowing how to prepare mercury, were killed in attachment to him. The result was this, that a whole world became captive and obedient to that deceiver, and he obtained from his devotion the result which he wished, that is to say, he had a small beggar's mat and a king's throne; but assuredly he lost the small philosopher's stone, and obtained iron covered with rust; in fact he let go heaven and seized earth. Alas!

* Baital is the name of a demon who is supposed to occupy dead bodies.

alas! that for a short life and for a few days' pleasure, Samandarpal lost the possession of true wealth and holiness, and obtained the kingdom of the world with much labour and toil. At last, with shame and regret, he took the road to the land of non-existence; the duration of his reign was twenty-four years and two months. Then King Chandrapal, the son of King Samandarpal, sat on the throne of government for forty years and five months; at last, he became a traveller on the road of non-existence. King Mainpal, the son of King Chandrapal, sounded the drum of government fifty-one years and five months, and, at last, marched to the country of non-existence. King Despal, the son of King Mainpal, governed for forty-seven years and two months, and, at last, passed away from the world. King Nursinghpal, the son of King Despal, was blessed with power for forty-eight years and three months, after that he took away with him shame and regret. King Sobhpal the son of King Nursinghpal, reigned thirty-seven years and eleven months, and, at last, left every thing. King Nakhpal, the son of King Sobhpal, remained the representative of his father for thirty-eight years and three months, and managed the affairs of the kingdom well. King Ambaratpal, the son of King Nakhpal, governed twenty-seven years and six months, and gave the people ease by his equity and justice. King Mahipal, the son of King Ambaratpal, remained engaged in the business of the kingdom fifty-five years and five months, and cherished his soldiery and subjects with his justice and equity. King Bheempal, the son of King Mahipal, managed the affairs of the kingdom forty-eight years and eight months; at last, he went and took up his abode in Paradise. King Gobindpal, the son of King Bheempal, remained governing and adorning the kingdom thirty-seven years and nine months after his father; at last, he took his road to the world of non-existence. King Baineepal, the son of Gobindpal, remained governing twenty-nine years and two months, and, at last, died. King Hurpal, the son of King Baineepal, governed twenty-four years and nine months, and gave ease to the people by his justice and equity. King Maddanpal, the son of King Hurpal, was ruler for thirty-one years and two months. King Karmpal, the son of King Maddanpal, spent forty-five years and five months of his life in governing; at last, he took the road of non-existence. When King Bikrampal, the son of King Karmpal, became the representative of his father, he set himself to work to conquer countries, and make many rulers obedient to himself, and took tribute from them; still the avarice of conquering lands departed not from him; accordingly, taking an army with him, he attacked many cities, and subdued them by the fame of his power and the strength of his arm and thus for a time, adorning the country and conquering forts, gave splendour to the government. When the days of his mortal life became few, it was fixed in the decree of God that the sovereignty should go from this family to another race. The above king, from pride and haughtiness and without any cause, went and attacked Tiloke Chand, king of Baraich; he also prepared his army, and confronted him; a great fight ensued, and the swords set to work with a right good will; thousands of young men were killed, and the heads of hundreds of brave heroes were cut off; the heaps of the slain reached to the tops of the elephants, and the piles of corpses appeared like minarets on the

battle-field. At last, by the will of the divine God, King Bikrampal was defeated and slain, and King Tiloke Chand came off victorious. To sum up, King Bikrampal reigned forty-four years and three months, and, reckoning from Samandarpal to him, the sovereignty continued in his family for three hundred and forty-three years, during which sixteen persons ruled; after that, it was transferred to another race. Behold! King Tiloke Chand, the ruler of Baraich, was lord but of a small country, and, now and then, used to pay tribute to the king of Indraparast, and had not the power to defeat a brave mighty king like Bikrampal, who had such a large army and so many instruments of war; only his fortune was favorable, and the sovereignty of Indraparast descended to him, and he became king of that place; but death gave not safety to him, and, for this cause, he reigned but two years. Then King Bikram Chand, the son of King Tiloke Chand, remained reigning with success for twenty-two years and seven months. Then King Katik Chand, his son, ascended the throne, and lived four years and three months. After him, King Ram Chand, his son, performed the duties of sovereignty for fourteen years and eleven months; at last, he took his departure from this world. After him, King Adhar Chand, the light and delight of King Ram Chand, remained bestowing light on the banquet of the kingdom for eighteen years and two months; at last, he was blown out by the cold boisterous wind of death. Then King Kalyan Chand, the son of King Adhar Chand, succeeded to the throne, and, for fifteen years and seven months, reigned in ease and comfort, and, at last, gave his earthly body to the fire. After him, King Bheem Chand, the son of King Kalyan Chand, remained ruling the country, and fighting with his sword for eighteen years and three months, and, at last, was killed by the sword of death. Then, King Loh Chand, the son of King Bheem Chand, remained bestowing fruit on the gardens of the kingdom for twenty-five years and five months, and, at last, took away on his breast the mark of regret. After him, King Gobind Chand, the son of King Loh Chand, remained drinking the wine of wealth and power for twenty-two years and two months, and, at last, fulfilled the measure of his life. Then Queen Paimdevi, the wife of King Gobind Chand succeeded to the throne, for this reason, that the king above-mentioned had no sons, and the officers, who were his attendants, were of good dispositions, and did not forget what they owed him for their salt, and did not lose sight of the fruit of faithfulness, but placed their mistress on the throne; and accepting her dominion and sway, they all fastened tight round their waists the waist-belt of service. • The officials managed political and civil matters agreeably to her commands, and began to make their subordinates work well. But death did not give safety to that modest woman, and, after one year, she went from this world full of ambition. In short, from King Tiloke Chand down to Paimdevi, ten persons governed during a space of a hundred and fifty-five years. Then King Hari Prem, who from being a beggar had attained the dignity of a king, ascended the throne. His history was thus: when there was no king left among the heirs of King Gobind Chand and Queen Paimdevi, and the people saw the kingdom devoid of a king, the nobles and well-wishers of the realm, having sworn

themselves in, consulted together, that a ruler was necessary for the management of the affairs of the country and the business of the empire; the dominion and sway of Hari Prem, the devotee [who was of a very good disposition and holy, and whom a whole world wished to serve, in short, whom the nobles also trusted], were displeasing to no one, and every one regarded his service as lucky, and obeyed from their hearts whatever he said. It was better, therefore, to seat him on the throne, and obey what he ordered in the government and administration of the kingdom. For that devotee, who worshipped God and was wise, would never wish ill to the creatures of God, and would carry out well the laws of justice and equity. To make the story short, the ministers and nobles, with much entreaty, raised him from the devotee's mat, and seated him on the royal throne. He reigned seven years and five months, and, at last, took the road of the country of non-existence. King Gobind Prem, the son of King Hari Prem, ruled on the throne of the kingdom after his father, and gave his subjects rest for twenty years and three months, and, at last, burnt his earthly body in the fire. Then Gopal Prem, the son of Gobind Prem, became the representative of his father, and remained employed in the affairs of the kingdom fifteen years and three months, and, at last, also took the road to the land of non-existence. King Maha Prem, the son of Gopal Prem, sat on the throne of the kingdom after his father; outwardly he remained employed in political and civil affairs, but inwardly was greatly disgusted with, and despised, the world, and all that was in it, and passed much of his time with devotees and holy men; moreover, he listened to the speeches of men who had divine knowledge, and devotees, with the ear of his heart. The result was this, that his mind was not absorbed with earthly sovereignty, but his inward soul was entirely filled with the wealth of holiness, and, although the bride of this world used to come before him daily, decked out in a new style, still she did not find the slightest place in his truth-seeing eyes. Verily he, in whose eyes friends have found a place, when will a stranger be pleasing to his sight? and he, whose soul has been lighted up by the lamp of salvation, when will the light of the candle of sovereignty appear agreeable to him? and he, who has obtained the straight road to the destination of futurity, when will he wander in the crooked roads of this resting-place? Assuredly, salvation and freedom are unfading riches and incomparable favours. The pomp of this world is not superior to the wealth of the next; the religious mendicant's patched garment is a great deal better than the robes of royalty, and he, who has chosen the corner of solitude, he alone in this mortal resting-place can stretch out his legs and sleep. At last, the severity of fasting drew that holy man to itself, and he threw the crown of royalty to the ground, and placed on his head the tiara of futurity, and set his face towards* the wilderness. Praised be his far-seeing wisdom, that he regarded the favours of futurity as everlasting, and entirely forewent the wealth of this world. That holy man reigned six years and eight months. To sum up, counting from King Hari Prem to Maha Prem, four persons, during fifty-three years, ruled on the royal throne; at last, the fire burnt

* That is, he took to the wilderness, or again became a devotee.

and reduced them to ashes. When it became known that, the King of Indraparast having left the world, and retired into the corner of solitude, the royal throne was empty, and its wide domains without a head, then the rulers of every country determined to seize the land, and, on this account, all marched armies against it. But King Dabee Sain, the king of Bengal, brought a large army first of all and reached Indraparast very quickly. There was no ruler there, or any one to oppose him; without warfare, he seized the land and ascended the throne of the kingdom. The nobles and ministers, and all other officers, came and presented themselves. In short, he also adorned the affairs of the kingdom for eighteen years and five months, and, at last, died the death *(appointed for)* him. Then King Balawul Sain, the son of King Dabee Sain, reigned twelve years and four months, and, at last, went and took up his abode in Paradise. After him, Kaiso Sain, the son of Balawul Sain, remained the representative of his father for fifteen years and eight months, and, at last, passed away from this world. After him, King Madho Sain, the son of Kaiso Sain, caused the kingdom to flourish eleven years and four months by his equity and justice, and, at last, took the road of this mortal world. After him, King Sur Sain, the son of Madho Sain, ascended the throne, and, for twenty years and two months, managed the kingdom very well; at last, he packed up his baggage of existence. Then King Bheem Sain, the son of Sur Sain, remained drinking the wine of wealth for five years and two months, and, at last, also accomplished the term of his life. After him, King Kanak Sain, the son of Bheem Sain, placed his foot on the throne of government, and, after four years and nine months, took the road of non-existence. After him, King Hari Sain, the son of Kanak Sain, sat on the throne, and remained engaged in the affairs of the kingdom for twelve years and two months; at last, he departed empty-handed from this world. Then King Khan Sain, the light of the eyes* of King Hari Sain, gave splendour, in the kingdom, to the name of his father and grandfather for eight years and eleven months, and, at last, the cold boisterous wind of non-existence blew out the light of his existence. After him, King Narayan Sain, the son of Khan Sain, ruled two years and three months; at last, he made over his life to the Creator of the world. After him, King Lakhman Sain, the light of the eyes of Narayan Sain, became the bestower of favours on the seat of government, and, for twenty-six years and eleven months, lighted up the world with the light of justice, and, at last, the lamp of his life also was blown out by the cold boisterous wind of death. Then King Damodur Sain, the son of King Lakhman Sain, sat on the throne of government after his father, but the folly of youth and negligence *(result)* of ignorance overcame his disposition; the name even of right and wrong remained not with him; the degraded and evil-disposed entered into his society, and he altogether left the ways and manners of his ancestors; his nature turned away from equity and justice, and adopted the practising of tyranny and oppression. It is true that a bad companion is the representative of Satan, and, rising up and sitting down, will tempt thee

* That is, "the son."

at all times, and not let thee see the right road; in short, he will lead thee astray evening and morning; therefore, do not allow such a wicked person to come near thee, and be careful of his society; for, like as the autumn lays the splendour and lustre of flowers in the dust, so also will the companionship of a bad person degrade the beauty of wealth. To be brief, the king, either from his own evil disposition, or else from the temptations and instigations of bad people, reduced the servants of the kingdom, and the well-wishers of the empire, from their places, and began to oppress the tax-gatherers and subordinates. When the seditious and riotous saw his want of discrimination, they began, without fear, to oppress the people, and plunder the property and goods of men of letters and the peasantry, without consideration. In the space of a short time, the splendour of the country began to depart, and its prosperity to be uprooted; the revenue of the land decreased, and the kingdom was devastated, the pillars of state fled, and the king obtained the punishment of his deeds. That tyrant ruled for eleven years and three months. To sum up, from King Dabee Sain to King Damodur Sain, twelve persons reigned for one hundred and fifty years. King Debi Singh, the hill man, the ruler of the Sawalik mountains, had a large army, and was greatly renowned for his justice; the ministers and officers—in fact, all who had been distressed by the bad behaviour and oppression of King Damodur—came to the mountains and told his majesty all about themselves, the condition of the people, the confused state of the army, and the disagreement of the officials, and caused him to covet the kingdom of Indraparast. He, immediately on hearing those joyful tidings, sounded the drum of rejoicing, and sending forth an innumerable army in the direction of the above-named country, made forced marches. Accordingly, in a short time, he arrived there, and imprisoned that person, who was intoxicated with the wine of negligence, and then, seeing his lucky moment, ascended the throne of government, removed the darkness of tyranny by the light of justice, gave lustre to the world, and remained employed in the business of the kingdom for twenty-two years and two months, and, at last, became a traveller to the country of non-existence. After him, King Ran Singh, the son of King Debi Singh, remained ruler for twenty-two years and five months, and, at last, died the death *(appointed for)* him. Then King Raj Singh, the light of the eyes of Ran Singh, bestowed prosperity on the kingdom by his equity and justice, and kept the army very contented; at last, after nine years and eight months, he took the road of non-existence. After him, King Hari Singh, the son of King Raj Singh, gave splendour to the throne of the kingdom, and obtained a very good name in this world from his equity and justice, and, at last, after forty-six years and one month, took the road of the journey of mortality. Then King Nar Singh, the son of King Hari Singh, became the representative of his father, and he also, in that like manner, made his soldiers and subjects happy by his generosity and justice; at last, when five and twenty years and three months had passed, he took the road to Paradise. When King Jeewun Singh, the son of King Nar Singh, ascended the throne, he was young in years, and began to pass his life in pleasure and amusements, and from carelessness and licentiousness,

paid no attention to the affairs of the kingdom. It is true that, in the beginning of youth, carnal lusts are very powerful, and the disposition of man desires pleasure; it is not every one's wish at that time, in spite of the intoxication of wealth, to refrain himself from its taste, and not to be the participator in bad deeds and wine drinking; and they are indeed great men, who deny themselves at such a time, and fear God; assuredly, there is a good name for them in this world, and in the next, happiness. To make the story short, power remains not in the hand of one who is careless and given to pleasure; accordingly, in a very few days, the government departed from his hands, and he took the road of the desert of distress, and then, remaining there, became a traveller on the road of non-existence. The length of his reign was twenty years and five months. Counting from King Debi Singh to Jeewun Singh, six persons reigned during a space of one hundred and thirty-nine years.

CHAPTER XXXVIII.

REGARDING THE CIRCUMSTANCES OF KING PIRTHEE RAJ, COMMONLY KNOWN AS THE PATHORA.

WHEN this became the will of the True King, that the Rai Pathora, who was the chief of Bairath, and had always had great hopes from Jeewun Singh, should become the ruler of so great a kingdom, and so extensive a country should come into his possession, then King Jeewun Singh, either by reason of his natural folly, or because some important business befell him, sent all his chiefs, with his army, towards the mountains, which were the native land of his ancestors, and himself remained with a few companions at the capital. Rai Pathora, seeing that he was alone and off his guard, came suddenly, and arrived with a large army. King Jeewun Singh, when he saw that he had not any implements of war, fled with that small band in the direction of the mountains which were difficult of access, and, at last, the span of his life was completed there; and Rai Pathora, causing the rejoicings of victory to be sounded, sat on the throne of government. When fifteen years of his reign had passed, King Shahab-ood-deen, the Ghauri, came several times from Ghuznie, and fought repeated battles with him; at last, at Naraini, which is known as Talawari, he killed the above-mentioned king, and himself sat on the throne of the empire. To sum up, these circumstances, which have been written about the kings, correspond to the Rajawali and Rajtarangi; but, in the third book of the history of Akbar, and in certain other works, it is thus written, that, in the year 429 of Beerbikramajeet, King Atak Pal, Tunwar, becoming king, populated the city of Dilli, near Indraparast, and, of his offspring, twenty persons sounded the drum of royalty for four hundred and nineteen years, one month, and twenty days; and, at last, his twentieth descendant, who is known as Pirthee Raj, fought with Baboo Buldeo, Chohan, and was killed: in short, in the year 848 of Beerbikramajeet, the sovereignty departed from the Tunwar race, and went into the possession of the Chohans; and King Buldeo, and seven of his descendants, reigned for three hundred and eighty-five years and seven months. When the seventh generation of Buldeo, whose name was Pathora, obtained the turn of government, King Shahab-ood-deen, the Ghauri, attacked him seven times, and fought with him, but each time returned defeated; still in spite of this, he spent much of his time in planning to take India, but could do nothing. In the meantime, King Jai Chand, the Rathor, king of Kinnauj, overcame most of the chiefs, and, on this account, determined to perform the Rajsu sacrifice, a description of which ceremony has been written before. In short, the above-mentioned king gave the orders for its preparation and performance; besides this, he also determined that he would marry his daughter in that assembly to some great chief, and, on that account, invited the kings of every country. The Pathora also, agreeably to his invitation, determined to set out in

that direction, when, suddenly, it issued forth from the mouth of one of his attendants, that it was strange for Jai Chand to meditate this sacrifice, when the king of kings was alive, and also for him to go; but that his going there was the most wonderful part of it. Immediately on hearing this, the king became furious, and set out for that country with the determination of making war. King Jai Chand also, on hearing that news, coiled himself up like a black snake, but, as the moment of warfare had drawn near, advisedly, on that account, restrained himself, and having caused an image of gold to be made resembling the Pathora, placed it at the gate, like a doorkeeper. The Rai Pathora, on hearing this circumstance, through anger made forced marches, and, in a few days having arrived there, took up the image of himself, and, after a great battle, returned to his own country; many people were slain. Although King Jai Chand altogether obtained respite from war, still his daughter did not approve of any king, and, having been informed of the bravery and manliness of the Pathora, longed greatly for him. For this reason, her father turned her out of the harem, and put her in a separate house. The Rai Pathora being informed of this, also yearned much for her, and with the greatest politeness, sent Chanda, the musician,* to Jai Chand, and himself, taking a few picked persons with him, set forth with him as his servant. When the bard arrived at Kinnauj, the Rai Pathora carried off the above-mentioned girl with much gallantry, and departed towards Dilli. King Jai Chand, immediately on hearing this circumstance, marched to the attack with an army, and, at last, a great battle took place between them; seven thousand persons of both sides were killed. The Rai Pathora, however, did not forego that lovely one, nor turn his face from the fight, and, at last, arrived safely at his palace, and became captivated in the net of her love, to such a degree, that he neglected political and civil affairs. When a year had thus passed, King Shahab-ood-deen, the Ghauri, also obtained this news, and laid the foundation of friendship with King Jai Chand; and, in the year 1233 Beerbikramajeet, which was the year 588 of the Hijra, the king above-mentioned, for the eighth time, collected a large army, and turned his thoughts towards Dilli, with the design of taking the country, in fact, he took many of the districts. At that time, no one had sufficient spirit to apprize the king of this circumstance; at last, the nobles consulted, and sent the bard, Chanda, to the harem, to tell the true state of affairs to that fairy, so that she might convey it to the king, and thus the chief was informed of it; but, as he had been so many times victorious over the king, he regarded him as nothing, and did not bring him into his thoughts by reason of his pride and haughtiness; accordingly, he issued forth, taking but a small army with him, and King Jai Chand also did not help him, but rather aided the emperor. To be brief, the flame of war and bloodshed blazed forth, and the heart of the king was extinguished; the followers of the emperor at last seized him, and the emperor, taking him prisoner, carried him off to Ghuznie. When Chanda, the bard, was informed of the real state of affairs, he set forth to Ghuznie, and, at last, taking service with the emperor,

* Literally, "seller of wind."

became the object of his friendship. After this he also got into the presence of the Pathora, and began to commune with him in the prison. One day, by his advice, he began to praise the Pathora's skill in archery to such a degree, that he *(the emperor)* became very desirous to see him, and sent and called him; moreover, there and then gave him leave to shoot. The Rai, above-named, immediately took up his bow and arrows, and discharged a shaft at that mark of the arrow of fate in such a way, that his business was accomplished; and the emperor's servants also forthwith killed the king and Chanda, the bard. But, in the Persian histories, the slaying of the Pathora is written as having taken place on the battle-field of Talawari, and King Shahab-ood-deen is said to have been murdered, after a time, at the hands of Fidai Khokhar. The sum total is this, that there is much difference of opinion on this subject; God knows the true state of affairs. To be brief, after the death of King Pathora the government of India departed from the Hindoo, and came into the hands of the Mussalman, kings. To conclude, counting from King Judishthar to the Pathora, one hundred and twenty persons ruled during a space of four thousand four hundred and eight years, and each of them, at last, took the road of the journey of non-existence; and out of this, the days of the reign of the Pathora were forty-nine years. From the time that the Creator of earth and heaven gave light to this world of strife and quarrel, He has never given to any living being the robe of everlasting life, nor has He made government confined to one dynasty. Death comes to everyone, and government and power also depart from one family to another; hence it is right for every wise man not to regard wealth and property as his own, and not to be deceived with this borrowed life, or puffed up with its unenduring riches.

DISTICHES.

He, who places his foot on a king's throne,
At last becomes an inhabitant of a bier;
And those, who are the riders of hundreds of horses,
At last are carried on the shoulders of four men.
Those who twist, and place, golden crowns on their heads,*
The dust one day will eat their heads also.
Whoever is born in this unlasting world,
He will, one day, become a traveller to non-existence.
Assuredly the world, and one's relations, are nought,
And its pomp and grandeur are altogether vanity.
Beholding the ornaments of this harlot,
Do not therefore become fascinated: she is altogether deceit;
In her heart, there is no odour of fidelity,
And in her eyes, no shame or modesty;
Be not deceived with, or become a desirer after, her,
And do not stain thy heart with the scar of regret.
Do not, O foolish one! become captivated in the net of avarice and ambition;
In this world God alone has power—all else is vanity.

* It must be remembered that a native head-dress is a cloth turban.

FINIS.

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